THE ORDER OF DIVINE SERVICES

according to the usage of the Russian Orthodox Church

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CHAPTER ONE

SUNDAY SERVICES

(During the period from the second Sunday after Pentecost until the Sunday of the Publican and the Pharisee)

Note: On all Sundays during this period, materials for the resurrection are found in the (Sunday) Octoechos, according to the tone of the week. Materials for saints and feasts are found in the Menaion. Additional information concerning liturgical materials may be found in chapter nine.

GENERAL OUTLINE

Vespers

If Vigil be served:

Priest: *Glory to the holy, and consubstantial…*

Clergy: *O come, let us worship…*

Selected verses from Psalm 103 (sung, with refrains, according to the Horologion)

If Vigil be not served:

Priest: *Blessed is our God…*

The **usual beginning** (see appendix I).

Psalm 103 (read)

The Litany of Peace

The Kathisma

The first stasis of Kathisma I is **sung** (often in an abbreviated form).

Glory… Now and ever… Alleluia… (thrice)

Small Litany

The second stasis of Kathisma I is **read.**

Glory… Now and ever… Alleluia… (thrice)

Small Litany

The third stasis of kathisma I is **read.**

Glory… Now and ever… Alleluia… (thrice)

Small Litany

At *Lord, I have cried…* the appointed stichera are sung.

Entrance and *O Gentle Light…*

Prokeimenon: *The Lord is King…*

Readings, if appointed

Litany: *Let us all say…*

Vouchsafe, O Lord…

Litany: *Let us complete our evening prayer…*

Peace be unto all… Let us bow our heads…

Litya, if appointed

Aposticha, with the appointed stichera

Now lettest Thou Thy servant…

Trisagion Prayers and the appointed troparia

If Vigil be served:

If Litya be served: the Blessing of the Loaves

Blessed be the name of the Lord… (thrice)

I will bless the Lord… (the first eleven verses of Psalm 33)

Priest: *The blessing of the Lord be upon you…*

And the reader begins the Six Psalms of **Matins**, *Glory to God in the highest…* etc.

Otherwise:

The dismissal

Matins

If Vigil be served: skip to *Glory to God in the highest…*, below.

Otherwise:

Small Compline and **Midnight Office** are read at the appointed times. Matins begins thus:

Priest: *Blessed is our God…* and the Usual Beginning

Psalms 19 and 20

Glory… Now and ever… and the Trisagion Prayers

Save, O Lord, Thy people… and two more troparia found in the Horologion

Litany: *Have mercy on us, O God…*

Priest: *Glory to the holy, and consubstantial…*

Reader: *Glory to God in the highest...* and he reads the **Six Psalms**, to which we listen with silence and compunction.

Litany: *In peace, let us pray to the Lord...*

God is the Lord... and the appointed troparia

Kathisma II

Small litany

Sessional hymns

Kathisma III

Small litany

Sessional hymns

Note: For additional information concerning the reading of kathismata, see chapter seven.

Either the **Polyeleos** (Psalms 134 and 135,[1] usually sung in an abbreviated form) **or Psalm 118**[2] (as appointed by the Typicon)

The **Magnification**, if it be a Polyeleos or vigil rank service

The **evlogitaria** of the resurrection: *The assembly of angels...*

Small Litany

Hypakoë (and sessional hymns, if appointed)

The **Hymns of Ascents**, according to the tone

Prokeimenon, according to the tone

The **matins gospel** according to its cycle (A table of the matins gospels may be found in appendix II.)

Having beheld the resurrection...

Psalm 50

Glory... Through the prayers of the apostles...

Now and ever... Through the prayers of the Theotokos...

Have mercy on me... Jesus having risen...

Litany: *Save, O God, Thy people...*

The **canons**, as appointed. **Note:** The appointed katavasia for the canons may be determined from the table in chapter eight. The usual katavasia for Sundays is *I shall open my mouth...*, which is printed in the appendix to the *Sunday Octoechos* (SJKP, 1997).

The **exapostilaria:** *Holy is the Lord our God...*, followed by the Sunday exapostilarion according to the number of the Matins Gospel, and any other appointed exapostilaria. With rare exceptions the theotokion is that which is given together with the Sunday exapostilarion.

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[1] On the three Sundays immediately preceding Great Lent, Psalm 136 (*By the waters of Babylon...*) is added to the Polyeleos.

[2] According to current practice, Psalm 118 is usually omitted.

The Praises (*Let every breath praise the Lord...*), with the appointed stichera. On Sunday there are always eight stichera. The stichera, however, are inserted beginning with the verse *To do among them the judgment...* (the sixth from the end of the usual verses) and two special Sunday verses are added: *Arise O Lord, my God...* and *I will confess Thee...* **But, if there be stichera from the Menaion**, the additional two verses are taken from the Vespers Aposticha in the Menaion.

Great Doxology and the appropriate troparion according to the tone: tones 1, 3, 5 and 7: *Today is salvation...*; tones 2, 4, 6 and 8: *Having risen from the tomb...* (These troparia are found in the Horologion.)

Litany: *Have mercy on us, O God...*

Litany: *Let us complete...*

Peace be unto all... Let us bow our heads... Exclamation

Wisdom!... and the rest of the dismissal

After the dismissal it is customary to sing the "Many Years" and then we immediately begin the **First Hour** with *O come, let us worship...*

The Hours

The Hours are read according to the Horologion, with the appointed troparia and kontakia.

Divine Liturgy

Blessed is the Kingdom...

Litany: *In peace, let us pray to the Lord...*

The First Antiphon: *Bless the Lord, O my soul...* (psalm 102)

Small Litany

The Second Antiphon: *Glory...* and then *Praise the Lord, O my soul...* (psalm 145), *Now and ever... Only begotten son...*

Small Litany

The Third Antiphon: *In Thy kingdom...* which is the Beatitudes, with the appointed troparia inserted between the final eight, ten, or twelve verses.

Small Entrance and the appointed Troparia and Kontakia

Priest: *For holy art Thou...*

And, if a deacon serve:

Deacon: *O Lord, save the pious...* and the choir repeats.

Deacon: *And unto the ages of ages.*

Choir: *Amen.* And the Trisagion.

The appointed Prokeimenon, Epistle, Alleluia and Gospel

The rest of the Liturgy, according to the Horologion.

SIMPLE SERVICE (§1A)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At *Lord I have cried...* we sing ten stichera: seven from the Octoechos and three from the Menaion and, **if there be a doxasticon in the Menaion:** *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* the dogmaticon in the tone of the week.

The **Litya** (if served[3]): We sing the first sticheron of the temple; the stichera of St. Paul of Amoreum (the last three stichera from the Octoechos[4] at *Lord, I have cried...*) or any other stichera the priest wishes;[5] *Glory... Now and ever...* **If it be a temple of the Theotokos** we chant the sticheron from *Now and ever...* of the Litya of the temple; otherwise we sing the Aposticha theotokion in the tone of the stichera of the temple sung at the beginning of the Litya or in the tone of the week, taking care not to sing the same theotokion which will be sung at the Aposticha.

Aposticha: We sing the stichera of the Octoechos; *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* the theotokion.

For the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, thrice. **Otherwise** we sing the Sunday troparion; *Glory...* from the Menaion; *Now and ever...* the theotokion.

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* troparion from the Menaion; *Now and ever...* the theotokion.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Three troparia of the canon of the Cross and resurrection in the Octoechos

Three troparia of the canon to the Theotokos in the Octoechos

Four troparia of the canon in the Menaion

The appointed katavasia is sung.

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[3] The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.

[4] Some editions of the Octoechos do not contain these stichera. These stichera **are** included in the Octoechos translated by Isaac Lambertsen and published by SJKP.

[5] The remaining stichera of the temple are chanted. Or, if the priest wishes, no additional stichera are sung.

After Ode III there is a small litany. Then the kontakion and ikos (found after Ode VI in the Menaion) are chanted and the sessional hymns from the Menaion (found after Ode III) are read.

After Ode VI there is a small litany. Then the kontakion and ikos of the resurrection are chanted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*).

After Ode IX there is a small litany.

Exapostilaria:

After *Holy is the Lord...*:

If there be no exapostilarion in the Menaion:

We read the exapostilarion on the theme of the Matins Gospel (found at the back of the Octoechos); *Glory... Now and ever...* and the theotokion from the same source.

If there be an exapostilarion in the Menaion:

We read the exapostilarion on the theme of the Matins Gospel; *Glory...* the exapostilarion from the Menaion; *Now and ever...* the theotokion of the **Sunday** exapostilarion (**not** the theotokion in the Menaion).

The Praises: We sing eight stichera from the Octoechos; *Glory...* the appointed gospel sticheron; *Now and ever... Most blessed art thou...*

The Hours

We read the Sunday troparion; *Glory...* the troparion from the Menaion; *Now and ever...* the theotokion from the Horologion. Only the Sunday kontakion is read. The kontakion from the Menaion is not read.

Divine Liturgy

At the **Beatitudes** we read eight troparia of the resurrection.

Troparia and kontakia:

In a temple dedicated to the Lord:

Sunday troparion

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... Sunday kontakion

Note: On Sunday, in a temple dedicated to the Lord, the troparion and kontakion of the temple are not chanted.

In a temple dedicated to the Theotokos:

Sunday troparion

Troparion of the temple

Troparion from the Menaion

Sunday kontakion

Glory... Kontakion from the Menaion

Now and ever... Kontakion of the temple

In a temple dedicated to a saint:

Sunday troparion

Troparion of the temple

Troparion from the Menaion

Sunday kontakion

Kontakion of the temple

Glory... Kontakion from the Menaion

Now and ever... Protection of Christians that cannot be put to shame...

Prokeimenon, Epistle, Alleluia and Gospel: For Sunday (and, if there be such, from the Menaion)

Communion Hymn: *Praise the Lord*... (and, if there be one, from the Menaion)

DOUBLE SERVICE (§1B)

Note: For additional information concerning the usage of Theotokia, see chapter six.

Vespers

At *Lord I have cried*... we sing ten stichera: four from the Octoechos, three of the first saint and three of the second saint; *Glory*... doxasticon from the Menaion, if there be such; *Now and ever*... the dogmaticon in the tone of the week.

The **Litya** (if served[6]): We sing the first sticheron of the temple; the stichera of St. Paul of Amoreum (the last three stichera from the Octoechos[7] at *Lord, I have cried*...) or any other

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[6] The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.

[7] Some editions of the Octoechos do not contain these stichera. These stichera **are** included in the Octoechos translated by Isaac Lambertsen and published by SJKP.

stichera the priest wishes;[8] *Glory... Now and ever...* **If it be a temple of the Theotokos** we chant the sticheron from *Now and ever...* of the Litya of the temple; otherwise we sing the Aposticha theotokion in the tone of the stichera of the temple sung at the beginning of the Litya or in the tone of the week, taking care not to sing the same theotokion which will be sung at the Aposticha.

Aposticha: We sing the stichera from the Octoechos and, **if there be a doxasticon in the Menaion:** *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* the theotokion.

For the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, thrice. **Otherwise** we sing the Sunday troparion; *Glory...* of the first saint;[9] *Now and ever...* the theotokion.

Matins

After *God is the Lord...* we sing the Sunday troparion **once**; troparion of the first saint; *Glory...* of the second saint; *Now and ever...* the theotokion

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Four troparia from the canon of the first saint

Four troparia from the canon of the second saint

The appointed katavasia are sung after each ode.

After Ode III there is a small litany followed by the kontakion and ikos of the first saint (found at Ode VI) and then of the second saint (found at Ode III). After the kontakia and ikoi have been chanted we read the sessional hymns from the Menaion (found at Ode III).

After Ode VI there is a small litany, and then the kontakion and ikos of the resurrection are chanted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*).

After Ode IX there is a small litany.

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[8] The remaining stichera of the temple are chanted. Or, if the priest wishes, no additional stichera are sung.
[9] Four troparia are never chanted at Vespers, so the troparion of the second saint is omitted in this case.

Exapostilaria:

After *Holy is the Lord...*:

If there be no exapostilaria in the Menaion:

We read the exapostilarion on the theme of the Matins Gospel (found at the back of the Octoechos); *Glory... Now and ever...* and the theotokion from the same source.

If there be one exapostilarion in the Menaion:

We read the exapostilarion on the theme of the Matins Gospel; *Glory...* the exapostilarion from the Menaion; *Now and ever...* the theotokion of the **Sunday** exapostilarion (**not** the theotokion in the Menaion).

If there be two exapostilaria in the Menaion:

We read the exapostilarion on the theme of the Matins Gospel; the exapostilarion of the first saint; *Glory...* the exapostilarion of the second saint; *Now and ever...* the theotokion of the **Sunday** exapostilarion (**not** the theotokion in the Menaion).

The Praises: We sing eight stichera from the Octoechos; *Glory...* the appointed Gospel Sticheron; *Now and ever... Most blessed art thou...*

The Hours

At the First and Sixth Hours:

Troparia: The resurrectional troparion in the tone of the week; *Glory...* the troparion of the first saint, *Now and ever...* the theotokion from the Horologion.

At the Third and Ninth Hours:

Troparia: The resurrectional troparion in the tone of the week; *Glory...* the troparion of the second saint, *Now and ever...* the theotokion from the Horologion.

At all of the Hours only the Sunday kontakion is read. The kontakia from the Menaion are not read.

Divine Liturgy

At the **Beatitudes** we read eight troparia of the resurrection.

Troparia and kontakia:

In a temple dedicated to the Lord:

Sunday troparion

Troparion of the first saint

Troparion of the second saint

Kontakion of the first saint

Glory... kontakion of the second saint

Now and ever... Sunday kontakion

In a temple dedicated to the Theotokos:

Sunday troparion

Troparion of the temple

Troparion of the first saint

Troparion of the second saint

Sunday kontakion

Kontakion of the first saint

Glory... kontakion of the second saint

Now and ever... Kontakion of the temple

In a temple dedicated to a saint:

Sunday troparion

Troparion of the temple

Troparion of the first saint

Troparion of the second saint

Sunday kontakion

Kontakion of the temple

Kontakion of the first saint

Glory... kontakion of the second saint

Now and ever... Protection of Christians that cannot be put to shame...

Prokeimenon, Epistle, Alleluia and Gospel: For Sunday (and, if there be such, from the Menaion)

Communion Hymn: *Praise the Lord*... (and, if there be one, from the Menaion)

SIX-STICHERA OR DOXOLOGY SERVICE (§1C)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At *Lord I have cried...* we sing ten stichera: six from the Octoechos and four from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* the dogmaticon in the tone of the week.

The **Litya** (if served[10]):

If it be a six-stichera service:

We sing the first sticheron of the temple; the stichera of St. Paul of Amoreum (the last three stichera from the Octoechos[11] at *Lord, I have cried...*) or any other stichera the priest wishes;[12] *Glory... Now and ever...* **If it be a temple of the Theotokos** we chant the sticheron from *Now and ever...* of the Litya of the temple; otherwise we sing the Aposticha theotokion in the tone of the stichera of the temple sung at the beginning of the Litya or in the tone of the week, taking care not to sing the same theotokion which will be sung at the Aposticha.

If it be a Doxology service:

We sing one sticheron of the temple and two stichera of the vespers Aposticha from the Menaion; *Glory...* the third sticheron of the vespers Aposticha (**not** the doxasticon),[13] *Now and ever...* the Aposticha theotokion in the tone of Glory.

Aposticha: We sing the stichera of the Octoechos; *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of the doxasticon.

For the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, thrice. **Otherwise** we sing the Sunday troparion; *Glory...* from the Menaion; *Now and ever...* the dismissal theotokion in the tone of the last troparion.

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* from the Menaion; *Now and ever...* the dismissal theotokion in the tone of the last troparion.

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[10] The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.

[11] Some editions of the Octoechos do not contain these stichera. These stichera **are** included in the Octoechos translated by Isaac Lambertsen and published by SJKP.

[12] The remaining stichera of the temple are chanted. Or, if the priest wishes, no additional stichera are sung.

[13] If the Glory at the Litya and Aposticha would be in the same tone, thus necessitating a repetition of the same Aposticha theotokion (at both the Litya and Aposticha), this should be avoided by taking for Glory at the Litya some other sticheron in a different tone - from the Praises at Matins, for instance.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

After the **evlogitaria** and litany we read the hypakoë and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

If there be one canon in the Menaion:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon of the Cross and resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Six troparia from the canon in the Menaion

If there be two canons in the Menaion:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Four troparia from the first canon in the Menaion

Four troparia from the second canon in the Menaion

The appointed katavasia is sung.

After Ode III there is a small litany, and then the kontakion and ikos (found after Ode VI in the Menaion) and the sessional hymns from the Menaion (found after Ode III) are chanted.

After Ode VI there is a small litany, and then the kontakion and ikos of the Octoechos are chanted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*).

After Ode IX there is a small litany.

Exapostilaria: We read the exapostilarion on the theme of the Matins Gospel; *Glory...* the exapostilarion from the Menaion; *Now and ever...* the theotokion of the **Sunday** exapostilarion (**not** the theotokion in the Menaion).

The Praises: We sing four stichera from the Octoechos and four from the Menaion[14] (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion); *Glory...* the appointed gospel sticheron; *Now and ever... Most blessed art thou...*

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[14] If there be no stichera in the Menaion, the Praises are chanted as for a simple service. See §1A.

The Hours

If it be a six-stichera service:

We read the Sunday troparion; *Glory*... the troparion from the Menaion; *Now and ever*... the theotokion from the Horologion. Only the Sunday kontakion is read. The kontakion from the Menaion is not read.

If it be a Doxology rank service:

We read the Sunday troparion; *Glory*... the troparion from the Menaion; *Now and ever*... the theotokion from the Horologion. At the **First and Sixth Hours** we read the kontakion from the Menaion. At the **Third and Ninth Hours** we read the Sunday kontakion.

Divine Liturgy

At the **Beatitudes** we read ten troparia: six of the resurrection and four from the Menaion (from Ode III of the canon).

Troparia and Kontakia:

In a temple dedicated to the Lord:
Sunday troparion
Troparion from the Menaion
Glory... kontakion from the Menaion
Now and ever... Sunday kontakion

In a temple dedicated to the Theotokos:
Sunday troparion
Troparion of the temple
Troparion from the Menaion
Sunday kontakion
Glory... Kontakion from the Menaion
Now and ever... Kontakion of the temple

In a temple dedicated to a saint:
Sunday troparion
Troparion of the temple
Troparion from the Menaion
Sunday kontakion
Kontakion of the temple
Glory... Kontakion from the Menaion
Now and ever... *Protection of Christians*...

Prokeimenon, Epistle, Alleluia and Gospel: For Sunday and from the Menaion

Communion Hymn: *Praise the Lord*... and from the Menaion

POLYELEOS SERVICE (§1D)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At *Lord I have cried...* we sing ten stichera: four from the Octoechos and six from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* the dogmaticon in the tone of the week.

After the **entrance** there are three readings from the Menaion (usually from the Old Testament).

Litya (if served[15]): We sing one sticheron of the temple and then the stichera in the Menaion;[16] *Glory...* sticheron in the Menaion; *Now and ever...* Sunday Aposticha theotokion in the tone of Glory (unless there be a special festal theotokion in the Menaion. Weekday theotokia, which are often indicated in the Menaion, should not be chanted on Sunday). If there be no stichera in the Menaion for the Litya, follow the instructions for a Doxology rank service in §1C.

Aposticha: We sing the stichera of the Octoechos; *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of the doxasticon.

At the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, thrice. **Otherwise** we sing the Sunday troparion; *Glory...* from the Menaion; *Now and ever...* the dismissal theotokion in the tone of the last troparion.

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* from the Menaion; *Now and ever...* the dismissal theotokion in the tone of the last troparion.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

After the second reading from the Psalter (kathisma III) and the sessional hymns we sing the **Polyeleos** (regardless of the season) which is immediately followed by the **magnification** and selected psalm verses from the Menaion. After the final psalm verse and chanting of the magnification, the **evlogitaria**, *Blessed art Thou, O Lord...*, are immediately begun (without having sung *Glory... Now and ever... Alleluia...*).

Note: It is common practice on Sunday to chant only the magnification, and that once by the clergy, omitting the selected psalm verses.

After the evlogitaria and litany we read the hypakoë for the tone of the week, and then the sessional hymns from the Menaion are read in this order: first the sessional hymn from the Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read after the second kathisma (we do not read the theotokia of these sessional hymns). We then read *Glory...* and the sessional hymn given in the Menaion for after the Polyeleos; *Now and ever...* and its theotokion.

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[15] The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.

[16] If there be no stichera in the Menaion for the Litya, the pattern set forth above for a doxology service should be used.

After the completion of the sessional hymns we sing the **Hymns of Ascents** and **prokeimenon** in the tone of the week.

The canons, exapostilaria and praises are all chanted as set forth for a Doxology service. See §1C.

The Hours and Divine Liturgy

As set forth for a doxology rank service. See §1C.

VIGIL SERVICE (§1E)

Note: Feasts of the Lord, whose hymns supersede those for a Sunday, are treated separately in chapter five. For additional information concerning the usage of theotokia, see chapter six.

Vespers

At *Lord I have cried...* we sing ten stichera: four from the Octoechos and six from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* the dogmaticon in the tone of the week. But if it be a feast of the Theotokos,[17] *Glory... Now and ever...* doxasticon of the feast.

After the **entrance** there are three readings from the Menaion (usually from the Old Testament).

Litya: We sing one sticheron of the temple[18] and then the stichera in the Menaion; *Glory...* sticheron in the Menaion; *Now and ever...* Sunday Aposticha theotokion in the tone of Glory (unless there be a special festal theotokion in the Menaion. Weekday theotokia, which are often indicated in the Menaion, should not be chanted on Sunday). **But if it be a feast of the Theotokos:** Stichera of the feast; *Glory... Now and ever...* Feast.

Aposticha: We sing the stichera of the Octoechos; *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of the doxasticon. **But if it be a feast of the Theotokos:** Stichera of the feast; *Glory... Now and ever...* feast.

Troparia: *O Theotokos Virgin rejoice...* twice, and the troparion of the saint, once. **But if it be a feast of the Theotokos**, the troparion of the feast only, thrice.

Note: If for some reason a Vigil cannot be served, the troparia should be chanted thus: the Sunday troparion; *Glory...* from the Menaion; *Now and ever...* the dismissal theotokion in the tone of the last troparion. **But if it be a feast of the Theotokos:** the Sunday troparion; *Glory... Now and ever...* of the feast.

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[17] The feasts of the Theotokos to which reference is made in this section are as follows: 1) The Nativity of the Theotokos (Sept. 8); 2) The Entrance of the Theotokos into the Temple (Nov. 21); 3) The Meeting of the Lord (Feb. 2); 4) The Dormition of the Theotokos (Aug. 15).

[18] At a Vigil of the highest order of Saints (Sts. Peter & Paul, and the Nativity and Beheading of the Forerunner), the sticheron of the temple is omitted at the Litya.

Matins

After *God is the Lord*... we sing the Sunday troparion twice; *Glory*... from the Menaion; *Now and ever*... the dismissal theotokion in the tone of the last troparion. **But if it be a feast of the Theotokos:** Sunday troparion, twice; *Glory*... *Now and ever*... the troparion of the feast, once.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

After the second reading from the Psalter (Kathisma III) and the sessional hymns we sing the **Polyeleos** (regardless of the season) which is immediately followed by the magnification and selected psalm verses from the Menaion. After the final psalm verse and chanting of the magnification, the **evlogitaria**, *Blessed art Thou, O Lord...*, are immediately begun (without having sung *Glory*... *Now and ever*... *Alleluia*...).

Note: It is common practice on Sunday to chant only the magnification, and that once by the clergy, omitting the selected psalm verses.

After the evlogitaria and litany we read the hypakoë for the tone of the week, and then the sessional hymns from the Menaion are read in this order: first the sessional hymn from the Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read after the second kathisma (we do not read the theotokia of these sessional hymns). We then read *Glory*... and the sessional hymn given in the Menaion for after the Polyeleos; *Now and ever*... and its theotokion.

After the completion of the sessional hymns we sing the **Hymns of Ascents** and **prokeimenon** in the tone of the week.

But if it be a feast of the Theotokos we sing the Hymns of Ascents in the tone of the week. The prokeimenon and gospel are of the **feast**. *Having beheld*... Psalm 50. *Glory*... *Through the prayers of the Theotokos*... *Now and ever*... the same, *Have mercy on me*... and the sticheron of the feast.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon of the Theotokos in the Octoechos

Eight troparia from the canon in the Menaion (four from each canon if there be two)

After each ode we sing the appointed katavasia.

After Ode III there is a small litany, and then the kontakion and ikos (found after Ode VI in the Menaion) and the sessional hymns from the Menaion (found after Ode III) are chanted. **But if it be a feast of the Theotokos** we chant the kontakion and ikos of the resurrection (after Ode VI in the Octoechos) and the sessional hymns from the Menaion (found after Ode III).

After Ode VI there is a small litany, and then the kontakion and ikos of the Octoechos are chanted. **But if it be a feast of the Theotokos:** the kontakion and ikos of the Feast.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*), even if it be a feast of the Theotokos.[19]

After Ode IX there is a small litany.

Exapostilaria: We read the exapostilarion on the theme of the Matins Gospel; *Glory...* the exapostilarion from the Menaion; *Now and ever...* the theotokion of the **Sunday** exapostilarion (**not** the theotokion in the Menaion). **But if it be a feast of the Theotokos:** Sunday exapostilarion; *Glory... Now and ever...* and the exapostilarion of the Feast.

The Praises: We sing eight stichera: four from the Octoechos and four from the Menaion (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion; before the last two stichera from the Menaion we use the verses from the Vespers Aposticha, instead of the usual Sunday verses); *Glory...* the appointed gospel sticheron; *Now and ever... Most blessed art thou...* **But if it be a feast of the Theotokos:** four stichera from the Octoechos and four from the Menaion; *Glory...* sticheron of the feast; *Now and ever... Most blessed...* After the dismissal: *Glory... Now and ever...* and the gospel sticheron.

The Hours

We read the Sunday troparion; *Glory...* the troparion from the Menaion; *Now and ever...* the theotokion from the Horologion. At the **First and Sixth Hours** we read the kontakion from the Menaion. At the **Third and Ninth Hours** we read the Sunday kontakion. **But if it be a feast of the Theotokos**, we use the Sunday kontakion at the First and Sixth Hours, and that of the Feast at the Third and Ninth Hours.

Divine Liturgy

At the **Beatitudes** we read ten troparia: six of the resurrection and four from the Menaion (from Ode III of the canon).

Troparia and Kontakia:

In a temple dedicated to the Lord:

Sunday troparion

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... Sunday kontakion

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[19] If it be a feast of the Theotokos, the refrains of the feast for ode IX are not chanted, but rather the usual refrain, *Most holy Theotokos, save us.*

In a temple dedicated to the Theotokos:

Sunday troparion

Troparion of the temple

Troparion from the Menaion

Sunday kontakion

Glory... Kontakion from the Menaion

Now and ever... Kontakion of the temple

In a temple dedicated to a saint:

Sunday troparion

Troparion from the Menaion

Sunday kontakion

Glory... Kontakion from the Menaion

Now and ever... *Protection of Christians*...

But if it be a feast of the Theotokos, regardless of the temple:

Sunday troparion

Troparion of the Feast

Glory... Sunday kontakion

Now and ever... Kontakion of the Feast

Prokeimenon, Epistle, Alleluia and **Gospel:** For Sunday and from the Menaion

If it be a feast of the Theotokos instead of *It is truly meet*..., we sing the refrain and irmos of Ode IX of the feast.

Communion Hymn: *Praise the Lord*... and from the Menaion

SUNDAY SERVICES DURING FOREFEASTS AND AFTERFEASTS (§1F)

Note: Throughout this section, the term "feast" will be used in reference to liturgical materials of the forefeast or feast which are found in the Menaion during forefeast and afterfeast periods.

SIMPLE, DOUBLE, SIX-STICHERA, OR DOXOLOGY SERVICE (§1F1)

Note: If a double commemoration fall on Sunday during a forefeast or afterfeast, the hymns for the second saint are set aside and chanted at Compline on another day.[20]

Vespers

At *Lord I have cried...*

If it be a **simple service** we sing four stichera from the Octoechos, three stichera of the feast and three of the (first) saint, from the Menaion.

But if it be a **six-stichera** or **Doxology service** we chant three stichera from the Octoechos, three stichera of the feast and four of the saint, from the Menaion.

Glory... doxasticon from the Menaion, if there be such, otherwise the doxasticon of the feast (written at *Now and ever...*) *Now and ever...* and the dogmaticon in the tone of the week.

Litya (if served[21]): Stichera of the feast, from the Vespers Aposticha; *Glory... Now and ever...* sticheron of the feast, from the Matins Aposticha.

Aposticha: We sing the stichera of the Octoechos; *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* sticheron of the feast.

For the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, twice, and the troparion of the feast, once.[22] **Otherwise** we sing the Sunday troparion; *Glory...* of the saint, from the Menaion; *Now and ever...* troparion of the feast.

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* troparion of the saint; *Now and ever...* troparion of the feast.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

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[20] The Typicon is silent concerning the order of services when a double commemoration falls on Sunday during a forefeast or afterfeast. Varying practices have been found in such situations — we have chosen to set aside the second saint, following the precedent set in the Typicon on Sept. 1 (commemoration of the Indiction, St. Symeon, and the Holy Martyred Women), where the service for the Indiction could be compared to an afterfeast.

[21] The Typicon calls for a Litya on all Sundays. In some places it is the custom to serve a Litya only at services of Vigil rank.

[22] If it be the forefeast of Transfiguration or the Entrance of the Theotokos, we sing *O Theotokos...*, thrice.

The canons:

If it be a simple, double or six-stichera service:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Four troparia of the feast, from the Menaion

Four troparia of the saint, from the Menaion

If it be a Doxology service:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Four troparia of the feast, from the Menaion

Six troparia of the saint, from the Menaion

The appointed katavasia is sung (usually of the feast)

After Ode III there is a small litany, and then the kontakion and ikos of the feast and of the saint (found after Odes III and VI in the Menaion) are chanted and then the sessional hymns from the Menaion (found after Ode III) are read.

After Ode VI there is a small litany, and then the kontakion and ikos of the resurrection are chanted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*), unless otherwise directed by the Typicon.

After Ode IX there is a small litany.

Exapostilaria:

After *Holy is the Lord...* we read the exapostilarion on the theme of the Matins Gospel (found at the back of the Octoechos); *Glory...* exapostilarion of the saint, if there be one; *Now and ever...* and the exapostilarion of the feast.

The Praises: We sing eight stichera: four from the Octoechos and four of the saint (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion), **but if there be no stichera of the saint**, we chant four stichera of the feast, from the Matins Aposticha; *Glory...* the appointed gospel sticheron; *Now and ever... Most blessed art thou...*

The Hours

At the First and Sixth Hours: Sunday troparion and troparion of the feast. Kontakion of the feast.

At the Third and Ninth Hours: Sunday troparion and troparion of the saint. Sunday kontakion.

But if it be a Doxology service, the kontakia are said thus:

First Hour: feast
Third Hour: resurrection
Sixth Hour: saint
Ninth Hour: feast

Divine Liturgy

At the **Beatitudes** we read ten troparia: six troparia of the resurrection and four troparia from Ode III of the canon of the forefeast, or **if it be an afterfeast** four troparia from the Ode indicated in the Menaion. **But if there be troparia indicated for the Saint (in the Menaion),** we read twelve troparia: four troparia of the resurrection, four troparia from the canon of the feast (as indicated above) and four troparia of the saint (from Ode VI of his canon).

Troparia and Kontakia:

In a temple dedicated to the Lord:

Sunday troparion
Troparion of the feast
Troparion of the saint
Sunday kontakion
Glory... kontakion of the saint
Now and ever... kontakion of the feast

In a temple dedicated to the Theotokos:

If it be a feast of the Lord:

Sunday troparion
Troparion of the feast
Troparion of the temple
Troparion of the saint
Sunday kontakion
Kontakion of the feast
Glory... kontakion of the saint
Now and ever... kontakion of the temple

If it be a feast of the Theotokos:

Sunday troparion
Troparion of the feast
Troparion of the saint
Sunday kontakion
Glory... kontakion of the saint
Now and ever... kontakion of the feast

In a temple dedicated to a saint:

Sunday troparion
Troparion of the feast
Troparion of the temple
Troparion of the saint
Sunday kontakion
Kontakion of the temple
Glory... kontakion of the saint
Now and ever... kontakion of the feast

Forefeast:

Prokeimenon, Epistle, Alleluia and Gospel: Sunday and saint

Communion Hymn: *Praise the Lord*... and for the saint (if there be such)

Afterfeast:

Prokeimenon: Sunday and Feast

Epistle: Sunday

Alleluia: Sunday and Feast

Gospel: Sunday

In place of *It is truly meet*... we sing the Refrain and Irmos of Ode IX of the Feast.

Communion hymn: *Praise the Lord*... and for the Feast.

But if there be readings for the saint: The Prokeimenon, Epistle, Alleluia, Gospel and Communion Hymn are for Sunday and the saint.

POLYELEOS OR VIGIL RANK SERVICE (§1F2)

Vespers

At *Lord I have cried...* we sing three stichera from the Octoechos, three stichera of the feast, and four of the saint, from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* and the dogmaticon in the tone of the week.

After the **entrance** there are three readings from the Menaion (usually from the Old Testament).

Litya: Sticheron for the feast, taken from the Vespers Aposticha; and, if there be stichera of the saint, these are chanted as well; *Glory...* saint, if there be one; *Now and ever...* feast, taken from the Matins Aposticha.

Aposticha: We sing the stichera of the Octoechos; *Glory...* doxasticon from the Menaion; *Now and ever...* feast.

For the **troparia:**

If Vigil be served and it be a saint of Polyeleos-rank: we sing *O Theotokos Virgin rejoice...*, twice; and the troparion of the feast, once. **But if it be a saint of vigil-rank:** *O Theotokos Virgin rejoice...*, twice; saint, once.

Otherwise we sing the Sunday troparion; *Glory...* of the saint, from the Menaion; *Now and ever...* troparion of the feast.

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* troparion of the saint; *Now and ever...* troparion of the feast.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

After the second reading from the Psalter (kathisma III) and the sessional hymns we sing the **Polyeleos** (regardless of the season) which is immediately followed by the magnification and selected psalm verses from the Menaion. After the final psalm verse and chanting of the magnification, the **evlogitaria**, *Blessed art Thou, O Lord...*, are immediately begun (without having sung *Glory... Now and ever... Alleluia...*).

Note: It is common practice on Sunday to chant only the magnification, and that once by the clergy, omitting the selected psalm verses.

After the evlogitaria and litany we read the hypakoë for the tone of the week, and then the sessional hymns from the Menaion are read in this order: first the sessional hymn from the Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read after the second kathisma (we do not read the theotokia of these sessional hymns). We then read *Glory...* and the sessional hymn given in the Menaion for after the Polyeleos; *Now and ever...* and its theotokion.

After the completion of the sessional hymns we sing the **Hymns of Ascents** and **prokeimenon** in the tone of the week.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Four troparia of the feast, from the Menaion

Six troparia of the saint, from the Menaion

The appointed katavasia is sung (usually of the feast)

After Ode III there is a small litany and then the kontakion and ikos of the feast and of the saint (found after Odes III and VI in the Menaion) are chanted and then the sessional hymns from the Menaion (found after Ode III) are read.

After Ode VI there is a small litany and then the kontakion and ikos of the resurrection are chanted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*).

After Ode IX there is a small litany.

We read the exapostilarion on the theme of the Matins Gospel (found at the back of the Octoechos); *Glory...* exapostilarion of the saint, if there be one; *Now and ever...* and the exapostilarion of the feast.

The Praises: We sing eight stichera: four from the Octoechos and four of the saint (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion), **but if there be no stichera for the saint,** we chant four stichera of the feast, including the doxasticon, with their refrains; *Glory...* the appointed gospel sticheron; *Now and ever... Most blessed art thou...*

The Hours

First Hour: Troparion of Sunday and feast. Kontakion of the feast.
Third Hour: Troparion of Sunday and saint. Sunday kontakion.
Sixth Hour: Troparion of Sunday and feast. Kontakion of the saint.
Ninth Hour: Troparion of Sunday and saint. Kontakion of the feast.

Divine Liturgy

At the **Beatitudes** we read twelve troparia: four troparia of the resurrection, four troparia from Ode III of the canon of the forefeast, or **if it be an afterfeast** four troparia from the Ode indicated in the Menaion, and four troparia of the saint (from Ode VI of his canon).

Troparia and Kontakia:

In a temple dedicated to the Lord:
Sunday troparion
Troparion of the feast
Troparion of the saint
Sunday kontakion
Glory... kontakion of the saint
Now and ever... kontakion of the feast

In a temple dedicated to the Theotokos:
If it be a feast of the Lord:
Sunday troparion
Troparion of the feast
Troparion of the temple
Troparion of the saint
Sunday kontakion
Kontakion of the feast
Glory... kontakion of the saint
Now and ever... kontakion of the temple
If it be a feast of the Theotokos:
Sunday troparion
Troparion of the feast
Troparion of the saint
Sunday kontakion
Glory... kontakion of the saint
Now and ever... kontakion of the feast

In a temple dedicated to a saint:
Sunday troparion
Troparion of the feast
Troparion of the temple*
Troparion of the saint
Sunday kontakion
Kontakion of the temple*
Glory... kontakion of the saint
Now and ever... kontakion of the feast

The **Prokeimenon, Epistle, Alleluia** and **Gospel** are of the Sunday and saint.
If it be an afterfeast in place of *It is truly meet*... we sing the refrain and irmos of Ode IX of the feast.
Communion Hymn: *Praise the Lord*... and of the saint

*If it be a service of vigil-rank, the troparion and kontakion of the temple are not chanted.

THE APODOSIS OF A GREAT FEAST (§1F3)

Note: The materials for the feast are found in the Menaion under the date of the feast itself.

Vespers

At *Lord I have cried...* we sing ten stichera: four stichera from the Octoechos and six stichera of the feast; *Glory...* sticheron of the feast; *Now and ever...* and the dogmaticon in the tone of the week.

Litya (if served[23]): Stichera of the feast.

Aposticha: We sing the stichera from the Octoechos; *Glory... Now and ever...* sticheron of the feast.

For the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, twice, and the troparion of the feast, once.[24] **Otherwise** we sing the Sunday troparion; *Glory... Now and ever...* troparion of the feast.

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory... Now and ever...* troparion of the feast.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

After the evlogitaria and litany we read the hypakoë, and sing the **Hymns of Ascents** and **prokeimenon** in the tone of the week.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Eight troparia of the feast, from the Menaion (four troparia from each canon, if there be two)

The appointed katavasia is sung (usually of the feast).

After Ode III there is a small litany, and then the kontakion and ikos of the feast (found after Ode VI in the Menaion) are chanted and then the sessional hymn of the feast (found after Ode III) is read twice.

After Ode VI there is a small litany, and then the kontakion and ikos of the resurrection are chanted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*), unless otherwise directed by the Typicon.

After Ode IX there is a small litany.

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[23] The Typicon calls for a Litya on all Sundays. In some places it is the custom to serve a Litya only at services of Vigil rank.

[24] If it be the apodosis of the Entrance of our Lord into the Temple, we sing *O Theotokos Virgin...* thrice.

After *Holy is the Lord...* we read the **exapostilarion** on the theme of the Matins Gospel (found at the back of the Octoechos); *Glory... Now and ever...* and the exapostilarion of the feast.

The Praises: We sing eight stichera: four from the Octoechos and four stichera of the feast, including the doxasticon, with their refrains; *Glory...* the appointed gospel sticheron; *Now and ever... Most blessed art thou...*

The Hours

Sunday troparion and troparion of the feast.[25] At the **First and Sixth Hours** we read the kontakion of the feast. At the **Third and Ninth Hours** we read the Sunday kontakion.

Divine Liturgy

At the **Beatitudes** we read ten troparia: six of the resurrection and four from Ode IX of the feast.

Troparia and Kontakia:

Sunday troparion

Troparion of the feast

Glory... Sunday kontakion

Now and ever... kontakion of the feast

If it be a feast of the Lord:

Prokeimenon: Sunday and feast

Epistle: For the Sunday, only

Alleluia: Sunday and feast

Gospel: For the Sunday, only

If it be a feast of the Theotokos:

The **Prokeimenon, Epistle, Alleluia** and **Gospel** are of the Sunday and the feast.

In place of *It is truly meet...* we sing the Refrain and Irmos of Ode IX of the feast.

Communion hymn: *Praise the Lord...*, and of the feast

[25] Since the Apodosis of a feast is completed at the end of Liturgy, we must conclude that the troparion and kontakion of the feast ought not be read at the Ninth Hour (i.e. at any service after the Liturgy).

CHAPTER TWO

WEEKDAY SERVICES

(From the Monday after All Saints until the Friday before Meatfare Sunday)

Note: During this period the variable liturgical materials are found in the Octoechos, according to the tone of the week and in the Menaion, according to the date. Additional information concerning liturgical materials may be found in chapter nine.

GENERAL OUTLINE

Note: This outline should not be used for a Vigil. §2F (vigil rank service) includes its own outline.

Vespers

Priest: *Blessed is our God…*

The **usual beginning** (see appendix I).

Psalm 103 (read)

The Litany of Peace

The appointed **kathisma**. Note: There will be no reading from the Psalter if there was a Vigil the night preceding, unless *Blessed is the man…* is appointed to be sung.

Small Litany

At *Lord, I have cried…* the appointed stichera are sung.

Entrance, if appointed

O Gentle Light…

Prokeimenon

Readings, if such be appointed

If there was an entrance, we say the litany: *Let us all say…* Otherwise, we immediately read:

Vouchsafe, O Lord…

Litany: *Let us complete our evening prayer…*

Peace be unto all… Let us bow our heads…

Aposticha, with the appointed stichera

Now lettest Thou Thy servant…

Trisagion Prayers

The appointed troparia

If there was not an entrance, we say the litany: *Have mercy on us, O God…*

The dismissal

Matins

Priest: *Blessed is our God...* and the usual beginning.

Psalms 19 and 20

Glory... Now and ever...

Trisagion Prayers

Save, O Lord, Thy people... and two more troparia, found in the Horologion

Litany: *Have mercy on us, O God...*

Priest: *Glory to the holy, and consubstantial...*

Reader: *Glory to God in the highest...* and he reads the **Six Psalms**, to which we listen with silence and compunction.

Litany: *In peace, let us pray to the Lord...*

God is the Lord... and the appointed troparia

The appointed kathismata, sessional hymns, and psalm 50

The canons

Exapostilaria[26]

The Praises (*Let every breath praise the Lord...*), with stichera if appointed.

If the Doxology be not sung:

Reader: *Glory... Now and ever...*

Priest: *To Thee glory is due...*

Reader: *Amen.*

Priest: *Glory to Thee Who hast shown us the light.*

And the reader continues with the Doxology (read, not sung).

Litany: *Let us complete our morning prayer unto the Lord...*

Peace be unto all... Let us bow our heads... Exclamation

Aposticha, with the appointed stichera

It is good to give praise...

Trisagion Prayers

The appointed troparia

Litany: *Have mercy on us, O God...*

Wisdom!... ...Establish, O God..., and if it be a simple service, we immediately begin the **First Hour**, otherwise we continue with the rest of the dismissal.

[26] Some make the mistake of chanting *Holy is the Lord...* with the exapostilaria. This, however, is done only on Sunday.

If the Doxology be sung:

Priest: *Glory to Thee Who hast...*

Great Doxology is sung

Troparion and theotokion

Litany: *Have mercy on us, O God...*

Litany: *Let us complete...*

Peace be unto all... Let us bow our heads... Exclamation

Wisdom!... and the rest of the dismissal

The Hours and Divine Liturgy

The general order of the Hours and Divine Liturgy are the same as on a Sunday.

SIMPLE SERVICE (§2A)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At *Lord I have cried...* we sing six stichera:

Sunday through Thursday evening:

Three stichera from the Octoechos and three from the Menaion; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* theotokion

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But if it be Friday evening:

We sing **six** stichera, all being from the Menaion, doubling each sticheron; *Glory...* doxasticon from the Menaion, if there be one, *Now and ever...* dogmaticon **in the tone of the week.**

Aposticha: We sing the stichera of the Octoechos; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* theotokion.[27]

The **troparion** from the Menaion; *Glory... Now and ever...* theotokion.

[27] The Slavonic Typicon has special provisions for the Aposticha on Friday evening. These provisions, however, do not correspond to the materials currently available in English. Therefore, the above order should be used even on Friday evening.

Matins

After *God is the Lord...* we sing the troparion from the Menaion, twice; *Glory... Now and ever...* the theotokion.

After each kathisma we say *Lord, have mercy*, thrice,[28] and read the sessional hymns from the Octoechos.[29] After the last appointed kathisma and its sessional hymns we say *Lord, have mercy*, thrice; *Glory... Now and ever...* and psalm 50.

Note: On Saturday, during the second kathisma reading (kathisma XVII) the priest performs a complete censing of the church.

The canons:

Monday through Friday:

Irmos, four troparia and theotokion from the first canon in the Octoechos

Four troparia from the second canon in the Octoechos

Four troparia from the Menaion

Saturday:

In a temple dedicated to the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

Then:

Four troparia from the Menaion

Four troparia from the first canon in the Octoechos (for All Saints)

In a temple of the Lord or Theotokos:

Six troparia (including the irmos, twice) of the canon of the temple

Four troparia from the Menaion

Four troparia from the first canon in the Octoechos (for All Saints)

In a temple of a Saint:

Six troparia (including the irmos, twice) from the Menaion

Four troparia from the canon of the temple

Four troparia from the first canon in the Octoechos (for All Saints)

[28] But on Saturday the small litany is intoned instead of the *Lord, have mercy.*

[29] For details concerning the theotokion at the sessional hymns after the first kathisma reading on Saturday, see chapter six.

The **katavasiæ**, which are the irmoi of the canon in the Menaion (on Saturday, the Octoechos), are sung only at Odes III, VI, VIII and IX.

After Ode III there is a small litany, and then the sessional hymns from the Menaion are read.

After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are chanted.[30]

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX *It is truly meet...* and a small litany

Exapostilaria:

If there be no exapostilarion in the Menaion:

Exapostilarion from the Octoechos; *Glory... Now and ever...* theotokion or stavrotheotokion from the Octoechos.

If there be an exapostilarion in the Menaion:

Exapostilarion from the Octoechos; *Glory...* from the Menaion; *Now and ever...* theotokion from the Menaion or stavrotheotokion from the Octoechos. **On Saturday:** Menaion; *Glory...* Octoechos; *Now and ever...* theotokion in Octoechos.

The **Praises** are read without stichera **unless there be stichera in the Menaion,** in which case the first two verses are still read, and we insert the stichera from the Menaion between the concluding verses; *Glory...* doxasticon in Menaion; *Now and ever...* theotokion. In this case the priest does not say, *To Thee Glory is due...*, but immediately: *Glory to Thee Who hast....* **On Saturday** even though the Octoechos provides verses for the Praises, we do not chant them, but read the psalms and the Doxology.

Aposticha: From the Octoechos. **But if it be Saturday:** We chant the first three stichera given at praises (for the Martyrs) in the Octoechos, using the usual Aposticha refrains (*We were filled in the morning...* etc.); *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* theotokion.

The **troparion** from the Menaion; *Glory... Now and ever...* theotokion.

The Hours

Troparion and kontakion from the Menaion.

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[30] If there be no kontakion in the Menaion, the Typicon prescribes the sessional hymn for the Martyrs from the Octoechos (found at the sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.

Divine Liturgy

In some churches, shorter daily antiphons are used in place of the typical psalms and the Beatitudes. However, if the Menaion indicates that troparia be read at the Beatitudes, we use the Typika and Beatitudes with the troparia as appointed in the Menaion. **On Saturday:** We always use the Typika and Beatitudes. If the Menaion calls for Beatitude troparia for the saint (from Ode III), these precede those of the Octoechos (four each); otherwise, we use six troparia on the Beatitudes, all from the Octoechos.

Troparia and Kontakia:

In a temple dedicated to the Lord:

On Monday, Tuesday or Thursday:

Troparion of the temple

Troparion of the day of the week (on Thursday, two troparia)

Troparion from the Menaion

Kontakion of the day of the week (on Thursday, two kontakia)

Kontakion from the Menaion

Glory... With the saints give rest... (kontakion of the departed)

Now and ever... kontakion of the temple

On Wednesday or Friday:

Troparion of the day of the week

Troparion from the Menaion

Kontakion from the Menaion

Glory... With the saints give rest...

Now and ever... kontakion of the day of the week (if the priest so desires, the kontakion of the temple may be sung instead of that for the day of the week)

On Saturday:

Troparion of the temple

Troparion of the day of the week

Troparion from the Menaion

Kontakion of the temple

Kontakion from the Menaion

Glory... With the saints give rest...

Now and ever... Kontakion of the day of the week

In a temple dedicated to the Theotokos:

On Monday, Tuesday or Thursday:

The same as in a temple of the Lord

On Wednesday or Friday:

Troparion of the day of the week
Troparion of the temple
Troparion from the Menaion
Kontakion of the day of the week
Kontakion from the Menaion
Glory... With the saints give rest...
Now and ever... kontakion of the temple

On Saturday:

The same as in a temple of the Lord.

In a temple dedicated to a saint:

On Monday through Friday:

Troparion of the day of the week (on Thursday, two troparia)
Troparion of the temple[31]
Troparion from the Menaion
Kontakion of the day of the week (on Thursday, two kontakia)
Kontakion of the temple[31]
Kontakion from the Menaion
Glory... With the saints give rest...
Now and ever... Protection of Christians...

On Saturday:

Troparion of the day of the week
Troparion from the Menaion
Kontakion from the Menaion
Glory... With the saints give rest...
Now and ever... kontakion of the day of the week

Prokeimenon, Epistle, Alleluia, Gospel, and **Communion Hymn:** For the day (and, if there be such, from the Menaion).

But if it be **Saturday,** and there be readings in the Menaion, the prokeimenon, epistle, alleluia, gospel, and communion hymn are first from the Menaion, and then for the day.

[31] If the commemoration for the day of the week is the same as that for the temple (e.g. a temple of the Holy Angels on Monday), the troparion and kontakion of the temple are not chanted.

DOUBLE SERVICE (§2B)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At *Lord I have cried...* we sing six stichera: three for the first saint and three for the second saint; *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* theotokion.

Aposticha: We sing the stichera of the Octoechos; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* theotokion.[32]

Troparia: Troparion of the first saint; *Glory...* troparion for the second saint, if there be such; *Now and ever...* theotokion.

Matins

After *God is the Lord...* we sing the troparion of the first saint, twice; *Glory...* troparion of the second saint, if there be such; *Now and ever...* the theotokion.

After each kathisma we say *Lord, have mercy*, thrice,[33] and read the sessional hymns from the Octoechos.[34] After the last appointed kathisma and its sessional hymns we say *Lord, have mercy,* thrice; *Glory... Now and ever...* and psalm 50.

Note: On Saturday, during the second kathisma reading (kathisma XVII) the priest performs a complete censing of the church.

The canons:

Monday, Tuesday and Thursday:

Irmos, four troparia and theotokion from the first canon in the Octoechos

Four troparia of the first saint, from the Menaion

Four troparia of the second saint, from the Menaion

Wednesday and Friday:

Irmos, two troparia and theotokion from the first canon in the Octoechos

Four troparia from the second canon in the Octoechos

Three troparia of the first saint, from the Menaion

Three troparia of the second saint, from the Menaion

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[32] The Slavonic Typicon has special provisions for the Aposticha on Friday evening. These provisions, however, do not correspond to the materials currently available in English. Therefore, the above order should be used even on Friday evening.

[33] But on Saturday the small litany is intoned instead of the *Lord, have mercy*.

[34] For details concerning the theotokion at the sessional hymns after the first kathisma reading on Saturday, see chapter six.

Saturday:

In a temple of the Lord or Theotokos:

Four troparia (including the irmos, twice) of the canon of the temple[35]
Three troparia of the first saint, from the Menaion
Three troparia of the second saint, from the Menaion
Four troparia from the first canon in the Octoechos (for All Saints)

In a temple of a Saint:

Six troparia (including the irmos, twice) of the first saint, from the Menaion
Four troparia of the second saint, from the Menaion
Four troparia from the first canon in the Octoechos (for All Saints)
The canon for the saint of the temple is not said

The **katavasiæ**, which are the irmoi of the canon in the Menaion (on Saturday, the Octoechos), are sung only at Odes III, VI, VIII and IX.

After Ode III there is a small litany and then the kontakion (and ikos) of the second saint, if there be such, followed by the sessional hymns from the Menaion.

After Ode VI there is a small litany and then the kontakion and ikos of the first saint, from the Menaion.[36]

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX *It is truly meet...* and a Small Litany

Exapostilaria:

If there be no exapostilarion in the Menaion:

Exapostilarion from the Octoechos; *Glory... Now and ever...* theotokion from the Octoechos.

If there be an exapostilarion for one saint:

Exapostilarion from the Octoechos; *Glory...* from the Menaion; *Now and ever...* theotokion from the Menaion or stavrotheotokion from the Octoechos. **On Saturday:** Menaion; *Glory...* Octoechos; *Now and ever...* theotokion in Octoechos.

If there be exapostilaria for both saints:

Monday through Friday: Exapostilarion for the first saint; *Glory...* for the second saint; *Now and ever...* theotokion from the Menaion or stavrotheotokion from the Octoechos. **On Saturday:** Exapostilaria for the saints, in the order they appear in the Menaion; *Glory...* Octoechos; *Now and ever...* theotokion in Octoechos.

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[35] In a temple of the Resurrection we use four troparia from the canon of the Resurrection in the tone of the week from the Octoechos (including the irmos, once).

[36] If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case, that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.

The Praises are read without stichera **unless there be stichera in the Menaion,** in which case the first two verses are still read, and we insert the stichera from the Menaion between the concluding verses; *Glory...* doxasticon in Menaion; *Now and ever...* theotokion. In this case, we do not read *Glory... Now and ever...,* nor does the priest say, *To Thee Glory is due...,* but immediately: *Glory to Thee Who hast....* **On Saturday** even though the Octoechos provides verses for the Praises, we don't chant them, but read the psalms and the Doxology.

Aposticha: From the Daily Octoechos. **But if it be Saturday:** We chant the first three stichera given at praises (for the Martyrs) in the Octoechos, using the usual Aposticha refrains (*We were filled in the morning...* etc.); *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* theotokion.

Troparia: Troparion of the first saint; *Glory...* troparion for the second saint, if there be such; *Now and ever...* theotokion.

The Hours

Troparia of both saints.

At the First and Sixth Hour: Kontakion for the first saint.

At the Third and Ninth Hour: Kontakion for the second saint.

Note: If there be only one kontakion, we chant that kontakion at all the Hours.

Divine Liturgy

In some churches, shorter daily antiphons are used in place of the Typika and Beatitudes. However, if the Menaion indicates that troparia be read at the Beatitudes, we use the Typika and Beatitudes with the troparia as appointed in the Menaion. **On Saturday:** We always use the Typika and Beatitudes. If the Menaion calls for Beatitude verses for the first saint (from Ode III), these precede those of the Octoechos (four each); otherwise, we use six troparia on the Beatitudes, all from the Octoechos. If the Menaion calls for Beatitude verses for both saints, we take four troparia from Ode III of the first saint, and four from Ode VI of the second saint, omitting the troparia from the Octoechos.

The remainder of the Liturgy follows the same order as for a simple service (§2A). If there be troparia and kontakia for both saints, both are used.

SIX-STICHERA SERVICE (§2C)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At *Lord I have cried...* we sing six stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion.

Aposticha: We sing the stichera from the Octoechos; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion.[37]

The **troparion** from the Menaion; *Glory... Now and ever...* theotokion.

Matins

After *God is the Lord...* we sing the troparion from the Menaion, twice; *Glory... Now and ever...* theotokion.

After each kathisma we say *Lord, have mercy*, thrice,[38] and read the sessional hymns from the Octoechos.[39] After the last appointed kathisma and its sessional hymns we say *Lord, have mercy,* thrice; *Glory... Now and ever...* and psalm 50.

Note: On Saturday, during the second kathisma reading (kathisma XVII) the priest performs a complete censing of the church.

The canons:

Weekdays except Thursday:

Irmos, two troparia and theotokion from the first canon in the Octoechos (the two troparia for the martyrs are omitted)

Four troparia from the second canon in the Octoechos

Six troparia from the Menaion

Thursday:

Irmos, three troparia and theotokion from the first canon in the Octoechos

Three troparia from the second canon in the Octoechos, including the theotokion (the troparion before the theotokion is omitted if necessary)

Six troparia from the Menaion

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[37] The Slavonic Typicon has special provisions for the Aposticha on Friday evening. These provisions, however, do not correspond to the materials currently available in English. Therefore, the above order should be used even on Friday evening.

[38] But on Saturday the small litany is intoned instead of the *Lord, have mercy.*

[39] For details concerning the theotokion at the sessional hymns after the first kathisma reading on Saturday, see chapter six.

Saturday:

In a temple dedicated to the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos and two troparia of the resurrection

One troparion from the canon of the Theotokos

Then:

Six troparia from the Menaion

Four troparia from the first canon in the Octoechos (for All Saints)

In a temple of the Lord or Theotokos:

Four troparia (including the irmos, twice) from the canon of the temple

Six troparia from the Menaion

Four troparia from the first canon in the Octoechos (for All Saints)

In a temple of a Saint:

Six troparia (including the irmos, twice) from the Menaion

Four troparia from the canon of the temple

Four troparia from the first canon in the Octoechos (for All Saints)

The **katavasiæ**, which are the irmoi of the canon in the Menaion (on Saturday, the Octoechos), are sung only at Odes III, VI, VIII and IX.

After Ode III there is a small litany, and then the sessional hymns from the Menaion are read.

After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are chanted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify*...)

After Ode IX *It is truly meet*... and a small litany

Exapostilarion from the Octoechos; *Glory*... from the Menaion; *Now and ever*... theotokion from the Menaion, or stavrotheotokion from the Octoechos. **On Saturday:** Exapostilarion from the Menaion; *Glory*... Octoechos; *Now and ever*... theotokion from the Octoechos.

The Praises are read without stichera **unless there be stichera in the Menaion,** in which case the first two verses are still read, and we insert the stichera from the Menaion between the concluding verses; *Glory*... doxasticon from the Menaion; *Now and ever*... theotokion. In this case the priest does not say *To Thee Glory is due*..., but immediately *Glory to Thee Who hast*.... and the Doxology is read. **On Saturday,** even though the Octoechos provides verses for the Praises, we do not chant them, but read the psalms and the Doxology.

Aposticha: From the Octoechos. **But if it be Saturday:** We chant the first three stichera given at praises (for the Martyrs) in the Octoechos, using the usual Aposticha refrains (*We were filled in the morning*... etc.); *Glory*... doxasticon from the Menaion; *Now and ever*... theotokion.

The **troparion** from the Menaion; *Glory*... *Now and ever*... theotokion.

The Hours

Troparion and kontakion from the Menaion.

Divine Liturgy

At the **Beatitudes** we read four troparia form the Octoechos and four troparia from ode III in the Menaion. The rest of the Liturgy follows the same order as for a simple commemoration (§2A)

DOXOLOGY SERVICE (§2D)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

At *Lord I have cried...* we sing six stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion.

Aposticha: We sing the stichera from the Menaion, with the verses provided therein; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion.

The **troparion** from the Menaion; *Glory... Now and ever...* theotokion.

Matins

After *God is the Lord...* we sing the troparion from the Menaion, twice; *Glory... Now and ever...* theotokion.

After the first and second kathisma readings there is a small and we read the sessional hymns from the Menaion. If there be a third kathisma appointed, thereafter we say *Lord, have mercy*, thrice, and read the sessional hymns from the Octoechos. After the last appointed kathisma and its sessional hymns we say *Lord, have mercy,* thrice; *Glory... Now and ever...* and psalm 50.

Note: On Saturday, during the second kathisma reading (kathisma XVII) the priest performs a complete censing of the church.

The canons:

Weekdays except Thursday:

Hypos, two troparia and theotokion from the first canon in the Octoechos (the two troparia for the martyrs are omitted)

Four troparia from the second canon in the Octoechos

Six troparia from the Menaion

Thursday:

Irmos, three troparia and theotokion from the first canon in the Octoechos

Three troparia from the second canon in the Octoechos, including the theotokion (the troparion before the theotokion is omitted if necessary)

Six troparia from the Menaion

Saturday:

In a temple dedicated to the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

Then: Eight troparia from the Menaion

In a temple of the Lord or Theotokos:

Six troparia (including the irmos, twice) of the canon of the temple

Eight troparia from the Menaion

In a temple of a Saint:

Six troparia (including the irmos, twice) from the canon to the Theotokos, in the tone of the week (from the preceding Sunday)

Eight troparia from the Menaion

After each ode we sing the appointed katavasia.

After Ode III there is a small litany and then the sessional hymns from the Menaion are read.

After Ode VI there is a small litany and then the kontakion and ikos from the Menaion.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX there is a small litany.

Exapostilarion from the Menaion; *Glory... Now and ever...* theotokion from the Menaion.[40]

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion

The **Great Doxology** and then the **troparion** from the Menaion; *Glory... Now and ever...* theotokion.

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[40] In some rare instances the Menaion will indicate that we chant the exapostilarion for the day (from the Octoechos); *Glory...* from the Menaion; *Now and ever...* the theotokion from the Menaion.

The Hours

Troparion and kontakion from the Menaion.

Divine Liturgy

At the **Beatitudes** we read four troparia from ode III and four from ode VI of the canon in the Menaion.

Troparia and Kontakia:

In a temple dedicated to the Lord or Theotokos:

Troparion of the temple

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... kontakion of the temple

In a temple dedicated to a saint:

Troparion of the temple

Troparion from the Menaion

Kontakion of the temple

Glory... kontakion from the Menaion

Now and ever... Protection of Christians...

Prokeimenon, Epistle, Alleluia, Gospel and **Communion Hymn:** For the day and from the Menaion. **But on Saturday:** From the Menaion and then for the day.

POLYELEOS SERVICE (§2E)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

Instead of the kathisma we sing *Blessed is the man...*, the first stasis of Kathisma I (or selected verses therefrom).

At *Lord I have cried*... we sing six or eight stichera from the Menaion, as provided therein; *Glory*... doxasticon from the Menaion; *Now and ever*... theotokion.

After the Entrance and prokeimenon there are three **readings** appointed in the Menaion.

Litya, if served: The first sticheron of the temple and then the stichera from the Menaion

Aposticha: We sing the stichera from the Menaion, with the verses provided therein; *Glory*... doxasticon from the Menaion; *Now and ever*... theotokion.

The troparion from the Menaion; *Glory*... *Now and ever*... theotokion.

Matins

After *God is the Lord...* we sing the troparion from the Menaion, twice; *Glory... Now and ever...* theotokion.

After each **kathisma** there is a small litany, and then the sessional hymns from the Menaion are read.[41]

After the reading of the second appointed kathisma and the sessional hymns, we sing the **Polyeleos** which is immediately followed by the Magnification and selected psalm verses[42] from the Menaion.

Small litany and sessional hymns from the Menaion

The **Hymns of Ascents**, fourth tone: *From my youth up...*

Prokeimenon and Gospel from the Menaion

Psalm 50

Glory... Through the prayers of ___...

Now and ever... Through the prayers of the Theotokos... Have mercy on me... and then the sticheron from the Menaion.

Litany: *Save, O God, Thy people...*

Then the **canons:**

Weekdays in all temples and Saturdays in a temple of a saint:

Six troparia (including the irmos, twice) from the canon of Supplication to the Theotokos[43] or the canon to the Theotokos provided in the Menaion.

Four troparia from the first canon in the Menaion*

Four troparia from the second canon in the Menaion*

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[41] If there be a third kathisma reading appointed, it is transferred to Vespers of another day and read instead of kathisma XVII; or it may be omitted entirely that week.

[42] It is generally the practice to use only as many of the selected verses as are needed to allow the priest time to cense the church.

[43] This canon is provided in the back of each volume of the Menaion. It is also available from SJKP as a separate publication.

* If there be only one canon in the Menaion, as is sometimes the case, we read eight troparia from that canon.

Saturday:

In a temple dedicated to the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

Then:

Four troparia from the first canon in the Menaion*

Four troparia from the second canon in the Menaion*

In a temple of the Lord or Theotokos:

Six troparia (including the irmos, twice) of the canon of the temple

Four troparia from the first canon in the Menaion*

Four troparia from the second canon in the Menaion*

After each ode we sing the appointed katavasia.

After Ode III there is a small litany, and then the sessional hymns from the Menaion are read.

After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are chanted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX there is a small litany (*It is truly meet...* is **not** sung.)

Exapostilarion from the Menaion; *Glory... Now and ever...* theotokion from the Menaion.

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion

The **Great Doxology** and then the **troparion** from the Menaion; *Glory... Now and ever...* theotokion.

The Hours

Troparion and kontakion from the Menaion.

Divine Liturgy

At the **Beatitudes** we read four troparia from ode III and four from ode VI of the canon in the Menaion.[44]

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* If there be only one canon in the Menaion, as is sometimes the case, we read eight troparia from that canon.

[44] If there be two canons in the Menaion (as is often the case) the troparia from ode III are from the first canon, those from ode VI are from the second canon.

Troparia and kontakia:

In a temple dedicated to the Lord or Theotokos:

Troparion of the temple

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... kontakion of the temple

In a temple dedicated to a saint:

Troparion of the temple

Troparion from the Menaion

Kontakion of the temple

Glory... kontakion from the Menaion

Now and ever... Protection of Christians...

Prokeimenon: From the Menaion, only

Epistle: For the day and from the Menaion

Alleluia: From the Menaion, only

Gospel: For the day and from the Menaion

Communion Hymn: From the Menaion, only

But if it be **Saturday**, the **Prokeimenon, Epistle, Alleluia, Gospel** and **Communion Hymn** are all from the Menaion and then for the day.

VIGIL SERVICE (§2F)

Note: For additional information concerning the usage of theotokia, see chapter six.

Vespers

Priest: *Glory to the holy, and consubstantial*...

Clergy: *O come, let us worship*...

Selected verses from Psalm 103 (sung, with refrains)

The Litany of Peace

Instead of the usual appointed kathisma we sing *Blessed is the man*..., the first stasis of kathisma I (or selected verses therefrom), followed by a small litany.

At Lord I have cried... we sing eight or ten stichera from the Menaion, as provided therein; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion. **But if it be a feast of the Theotokos,**[45] *Glory... Now and ever...* doxasticon of the feast (even on Friday evening).

Entrance

O Gentle Light...

Prokeimenon of the day

Three **readings**, as appointed by the Menaion

Litany: *Let us all say...*

Vouchsafe, O Lord...

Litany: *Let us complete our evening prayer...*

Peace be unto all... Let us bow our heads...

Litya: The first sticheron from the Litya of the temple,[46] followed by the stichera from the Menaion.

Aposticha: We sing the stichera from the Menaion, with the verses provided therein; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion.

Now lettest Thou Thy servant...

Trisagion Prayers

Troparion from the Menaion, twice, and *O Theotokos Virgin rejoice...*, once. **But if it be a feast of the Theotokos**, we sing the troparion of the feast alone, thrice.

The Blessing of the Loaves

Blessed be the name of the Lord... (thrice)

I will bless the Lord... (the first eleven verses of Psalm 33)

Priest: *The blessing of the Lord be upon you...*

And the reader begins the Six Psalms of **Matins**, *Glory to God in the highest...* etc.

Matins

Reader: *Glory to God in the highest...* and he reads the **Six Psalms**, to which we listen with silence and compunction.

Litany: *In peace, let us pray to the Lord...*

After *God is the Lord...* we sing the troparion from the Menaion, twice; *Glory... Now and ever...* theotokion. **But if it be a feast of the Theotokos:** we sing the troparion of the feast, twice;*Glory... Now and ever...* troparion of the feast, once.

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[45] Feasts of the Theotokos to which reference is made in this section: 1) Nativity of the Theotokos (Sept. 8); 2) Entrance of the Theotokos into the Temple (Nov. 21); 3) Meeting of the Lord (Feb. 2); 4) Dormition of the Theotokos (Aug. 15).

[46] For feasts of the Theotokos and of Saints of the highest rank (Sts. Peter & Paul, Nativity and Beheading of the Forerunner), the sticheron of the temple is omitted at the Litya.

The first appointed kathisma

Small litany and sessional hymns from the Menaion

The second appointed kathisma

Small litany and sessional hymns from the Menaion

Note: If there be a third kathisma reading appointed, it is transferred to Vespers of another day and read instead of Kathisma XVIII; or it may be omitted entirely that week.

After the reading of the second appointed kathisma and the sessional hymns we sing the **Polyeleos** which is immediately followed by the Magnification and selected psalm verses[47] from the Menaion.

Small litany and the **sessional hymns** from the Menaion

The first antiphon of the **Hymns of Ascents** of the fourth tone, *From my youth up...*

Prokeimenon

Let us pray to the Lord... For holy art Thou...

Let every breath...

The appointed reading from the **Gospel**

Psalm 50

Glory... Through the prayers of Name, *O Merciful One...*

Now and ever... Through the prayers of the Theotokos...

Have mercy on me... and then the sticheron from the Menaion.[48]

Litany: *Save, O God, Thy people...*

Then the **canons:**

Feasts of the Theotokos (Monday - Saturday):

Eight troparia (including the Irmos, twice) from the first canon

Eight troparia (including the Irmos, twice) from the second canon

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Saints Peter and Paul; Nativity and Beheading of the Forerunner (Monday - Saturday):

Eight troparia (including the Irmos, twice) from the first canon

Six troparia (including the Irmos, twice) from the second canon

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[47] It is generally the practice to use only as many of the selected verses as are needed to allow the priest time to cense the church.

[48] On the feast of the Entrance of the Theotokos into the Temple, *Through the prayers...* is replaced by special verses for the feast.

Other Saints:

Weekdays in all temples and Saturdays in a temple of a saint:

Six troparia (including the irmos, twice) from the canon of Supplication to the Theotokos[49] or the canon to the Theotokos provided in the Menaion.

Four troparia from the first canon in the Menaion*

Four troparia from the second canon in the Menaion*

Saturday:

In a temple of the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

Then:

Four troparia from the first canon in the Menaion*

Four troparia from the second canon in the Menaion*

In a temple of the Lord or Theotokos:

Six troparia (including the irmos, twice) of the canon of the temple

Four troparia from the first canon in the Menaion*

Four troparia from the second canon in the Menaion*

After each ode we sing the appointed katavasia.

After Ode III there is a small litany, and then the sessional hymns from the Menaion are read.

After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are chanted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*).[50] **But if it be a feast of the Theotokos**, we immediately sing the refrains and ode IX.

After Ode IX there is a small litany.

The **exapostilaria** are chanted according to the Menaion.

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[49] This canon is provided in the back of each volume of the Menaion. It is also available from SJKP as a separate publication.

* If there be only one canon in the Menaion, as is sometimes the case, we read eight troparia from that canon.

[50] On January 30 (Three Hierarchs) the Magnificat is not sung, but rather the refrains and troparia of ode IX.

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* theotokion. **But if it be a feast of the Theotokos:** *Glory... Now and ever...* doxasticon from the Menaion.

The **Great Doxology** and then the **troparion** from the Menaion; *Glory... Now and ever...* theotokion. **If it be a feast of the Theotokos**, we sing the troparion of the feast alone, once.

Litany: *Have mercy on us, O God...*

Litany: *Let us complete... Peace be unto all...*

Let us bow our heads... Wisdom!... and the rest of the dismissal. And then the reader begins **First Hour.**

The Hours

Troparion and kontakion from the Menaion.

Divine Liturgy

At the **Beatitudes** we read four troparia from ode III and four from ode VI of the canon in the Menaion.[51]

Troparia and Kontakia:

If it be a feast of the Theotokos:

Troparion of the feast; *Glory... Now and ever...* kontakion of the feast

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But if it be a feast of a saint:

In a temple dedicated to the Lord or Theotokos:

Troparion of the temple

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... kontakion of the temple

In a temple dedicated to a saint:

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... Protection of Christians...

The **Prokeimenon, Epistle, Alleluia, Gospel** and **Communion Hymn** are from the Menaion alone.[52]

If it be a feast of the Theotokos we sing the refrain and Irmos of Ode IX instead of *It is truly meet...*

[51] If there be two canons in the Menaion (as is often the case) the troparia from ode III are from the first canon, those from ode VI are from the second canon.

[52] The Epistle and Gospel of the day are transferred to the nearest day convenient.

WEEKDAY SERVICES DURING FOREFEASTS AND AFTERFEASTS (§2G)

Note: The Octoechos is not used on weekdays during forefeasts and afterfeasts.

SIMPLE, DOUBLE, SIX-STICHERA, OR DOXOLOGY SERVICE (§2G1)

Vespers

At *Lord I have cried...* we insert six stichera, chanting three stichera of the forefeast or feast from the Menaion and three of the saint, also from the Menaion. But if it be a **Double Commemoration** we chant three stichera of the first saint from the Menaion and three stichera of the second saint, also from the Menaion.

Then: *Glory...* doxasticon from the Menaion (if there be one); *Now and ever...* sticheron of the forefeast or feast. But if it be **Friday** evening we chant *Glory...* doxasticon from the Menaion, if there be one, otherwise of the feast (written at *Now and ever...*) *Now and ever...* the dogmaticon **in the tone of the week.**[53]

Aposticha: We sing the stichera of the forefeast or feast with their verses; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* sticheron of the forefeast or feast.

The **troparion** of the (first) saint from the Menaion; *Glory...* (troparion of the second saint, if it be a double commemoration and a second troparion be provided); *Now and ever...* troparion of the forefeast or feast.[54]

Matins

After *God is the Lord...*

If there be a troparion for one Saint in the Menaion we sing the troparion of the forefeast or feast, twice; *Glory...* troparion of the saint; *Now and ever...* troparion of the forefeast or feast.

If there be no troparion in the Menaion we sing the troparion of the forefeast or feast twice; *Glory... Now and ever...* of the forefeast or feast, once more.

If there be troparia for two Saints in the Menaion (Double Commemoration) we sing the troparion of the forefeast or feast, once; the troparion of the first saint; *Glory...* troparion of the second saint; *Now and ever...* troparion of the forefeast or feast.

After each kathisma there is a small litany followed by the sessional hymns of the forefeast or feast. If there be three kathismata appointed, after the third we chant *Lord, have mercy,* thrice, and then the sessional hymns from the Octoechos for the day and tone of the week.[55]

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[53] During the forefeasts and afterfeasts of the Nativity and Theophany of our Lord, we sing *Now and ever...* and then the sticheron of the feast, even on Friday evening.

[54] If there be no troparion for the saint, then the troparion of the forefeast or feast is chanted alone, once.

[55] This is the only instance on a weekday during a forefeast or afterfeast in which the Octoechos would be used.

The canons:

If it be a simple service:

Eight troparia (including the irmos, twice) of the forefeast or feast

Four troparia of the saint

If it be a double service:

Six troparia (including the irmos, twice) of the forefeast or feast

Four troparia of the first saint

Four troparia of the second saint

If it be a six-stichera or Doxology service:[56]

Six troparia (including the irmos, twice) of the forefeast or feast

Six or eight troparia of the saint, as appointed in the Menaion

The **katavasiæ**, which are the irmoi of the canon to the (second) saint in the Menaion, are sung only at Odes III, VI, VIII and IX. **But if it be a Doxology service** we chant the appointed katavasia after every ode.

If it be a simple or double service:

After Ode III there is a small litany, followed by the kontakion and ikos of the saint(s); then the sessional hymn of the (first) saint; *Glory...* sessional hymn for the second saint, if there be such; *Now and ever...* sessional hymn of the forefeast or feast.

After Ode VI there is a small litany and then the kontakion and ikos of the forefeast or feast.

If it be a six-stichera[57] **or Doxology service:**

After Ode III there is a small litany, and then the kontakion and ikos of the forefeast or feast are chanted; *Glory...* sessional hymn of the saint; *Now and ever...* sessional hymn of the forefeast or feast.

After Ode VI there is a small litany, and then the kontakion and ikos from the Menaion are chanted.

[56] This is the general order. Any variation found in the Menaion, however, should be observed.

[57] Some Six-stichera services follows the same order as a Simple Service. The Menaion should be consulted.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX there is a small litany (*It is truly meet...* is **not** sung.)

Exapostilarion for the saint (twice, if it be a six-stichera or Doxology service); *Glory... Now and ever...* forefeast or feast. **If there be no exapostilarion in the Menaion:** Forefeast or feast; *Glory... Now and ever...* the same.

If it be a simple, double, or six-stichera service:

The Praises and Doxology are read[58]

Aposticha: Stichera of the forefeast or feast with their verses; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* of the forefeast or feast.

The **troparion** of the (first) saint from the Menaion; *Glory...* (troparion of the second saint, if it be a double commemoration and a second troparion be provided); *Now and ever...* troparion of the forefeast or feast.[59]

If it be a Doxology service:

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* of the forefeast or feast.

The **Great Doxology** is sung and then we chant the **troparion** from the Menaion; *Glory... Now and ever...* troparion of the forefeast or feast.

The Hours

Troparion of the forefeast or feast; *Glory...* of the saint (if there be troparia for two saints, they are alternated). Kontakion of the forefeast or feast only, unless it be a **Doxology service**, in which case we read the kontakion of the forefeast or feast at the First and Sixth Hours, and the kontakion of the saint at the Third and Ninth Hours.

Divine Liturgy

At the **Beatitudes** we read six[60] troparia from Ode III of the forefeast, or from the appointed ode of the feast (as noted in the Menaion). But if it be a **six-stichera or Doxology service**, we read eight troparia, taking four from Ode III of the forefeast, or from the appointed ode of the feast, and four from Ode VI of the canon of the saint.

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[58] A few services have stichera at Praises for the forefeast or feast, or for the Saint. In these cases the Praises and Doxology are still read, and we insert the stichera between the concluding verses of the Praises. The priest does not say *To Thee glory is due...* but immediately after the last sticheron (which would be for the forefeast or feast, regardless of whether the rest of the stichera were of the feast or for the saint) the priest says *Glory to Thee Who....*

[59] If there be no troparion for the saint, then the troparion of the forefeast or feast is chanted alone, once.

[60] Occasionally the Menaion will indicate that eight troparia be read for the forefeast or feast.

If it be an afterfeast of the Lord:

At the Small Entrance at *O come let us worship...* the text following *...save us, O Son of God...* is taken from the refrain of the second antiphon of the Liturgy of the feast itself.

Troparia and kontakia:

If it be a feast of the Lord:

In a temple dedicated to the Lord:

Troparion of the forefeast or feast

Troparion of the saint of the day*

Glory... kontakion of the saint of the day*

Now and ever... kontakion of the forefeast or feast

In a temple dedicated to the Theotokos:

Troparion of the forefeast or feast

Troparion of the temple

Troparion of the saint of the day*

Kontakion of the forefeast or feast

Glory... Kontakion of the saint of the day*

Now and ever... Kontakion of the temple

In a temple dedicated to a saint:

Troparion of the forefeast or feast

Troparion of the temple

Troparion of the saint of the day*

Kontakion of the temple

Glory... kontakion of the saint of the day*

Now and ever... kontakion of the forefeast or feast

* If it be a double-commemoration and the Menaion provide two troparia, they are both chanted. If there be two kontakia provided, the first is chanted before *Glory...*, and the second following *Glory...*

If it be a feast of the Theotokos:

In a temple dedicated to the Lord:
Troparion of the temple
Troparion of the forefeast or feast
Troparion of the saint of the day*
Kontakion of the temple
Glory... Kontakion of the saint of the day*
Now and ever... Kontakion of the forefeast or feast

In a temple dedicated to the Theotokos:
Troparion of the forefeast or feast
Troparion of the saint of the day*
Glory... kontakion of the saint of the day*
Now and ever... kontakion of the forefeast or feast

In a temple dedicated to a saint:
Troparion of the forefeast or feast
Troparion of the temple
Troparion of the saint of the day*
Kontakion of the temple
Glory... kontakion of the saint of the day*
Now and ever... kontakion of the forefeast or feast

If it be a weekday:
Forefeast:
Prokeimenon of the saint†
Epistle of the day (and of the saint)
Alleluia of the saint
Gospel of the day (and of the saint)
Communion hymn of the saint

Afterfeast:
Prokeimenon of the feast (and of the saint)
Epistle of the day (and of the saint)
Alleluia of the feast (and of the saint)
Gospel of the day (and of the saint)
Communion hymn of the feast (and of the saint)

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* If it be a double-commemoration and the Menaion provide two troparia, they are both chanted. If there be two kontakia provided, the first is chanted before *Glory*..., and the second following *Glory*...
† Martyr Eusignius (Aug. 5), during the forefeast of the Transfiguration, has no readings appointed. In this case we must use the general Prokeimenon, Alleluia, and Communion Hymn.

If it be Saturday:

Forefeast:

Prokeimenon of the day, *Rejoice in the Lord...*, (and of the saint)

Epistle (of the saint and) of the day

Alleluia of the day (and of the saint)

Gospel (of the saint and) of the day

Communion hymn of the day (and of the saint)

Afterfeast:

Prokeimenon of the feast (and of the saint)

Epistle (of the saint and) of the day

Alleluia of the feast (and of the saint)

Gospel (of the saint and) of the day

Communion hymn of the feast (and of the saint)

If it be an afterfeast:

Instead of *It is truly meet...* we sing the Refrain and Irmos of Ode IX, from the canon of the feast.[61]

POLYELEOS OR VIGIL SERVICE (§2G2)

If it be a Vigil service, the general order of the services is the same as that of any Vigil on a weekday, as outlined above in §2F.

Vespers

Instead of the kathisma we sing *Blessed is the man...*, the first stasis of Kathisma I (or selected verses therefrom).

At *Lord I have cried...* we sing three stichera of the forefeast or feast and five stichera of the saint; *Glory...* doxasticon of the saint; *Now and ever...* of the forefeast or feast. **But if it be Friday** evening:[62] *Now and ever...* and the dogmaticon **in the tone of the week.**

After the Entrance and prokeimenon there are three **readings** appointed in the Menaion.

Litya, if served: According to the Menaion

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[61] There is no general rule as to whether this should be from the first or second canon of the feast. The Menaion should be consulted.

[62] Unless it be the forefeast or afterfeast of the Nativity or Theophany of the Lord, in which case we chant *Now and ever...* and the sticheron of the forefeast or afterfeast **even on Friday** evening.

Aposticha: The appointed stichera from the Menaion; *Glory...* doxasticon of the saint, *Now and ever...* forefeast or feast.

If it be a **Polyeleos Service**, we chant the **troparion** of the saint from the Menaion; *Glory... Now and ever...* troparion of the forefeast or feast. But if it be a **Vigil service** we chant the troparion of the saint, twice, and *O Theotokos Virgin rejoice...*, once.

Matins

After *God is the Lord...* we sing the troparion of the forefeast or feast, twice; *Glory...* troparion of the saint; *Now and ever...* troparion of the feast.

After each **kathisma**[63] there is a small litany followed by the sessional hymns from the Menaion.

After the reading of the second appointed kathisma and the sessional hymns we sing the **Polyeleos** which is immediately followed by the Magnification and selected psalm verses[64] from the Menaion. Thereafter, a small litany followed by the sessional hymn of the saint; *Glory... Now and ever...* of the feast. Then, *From my youth up...* and the **prokeimenon** and **gospel** of the saint.

The canons:[65]

Six troparia (including the Irmos, twice) of the forefeast or feast

Eight troparia of the canon to the saint (four troparia from each canon if there be two)

We chant the appointed katavasia after every ode.

After Ode III there is a small litany followed by the kontakion and ikos of the forefeast or feast; *Glory...* sessional hymn of the saint; *Now and ever...* sessional hymn of the forefeast or feast.

After Ode VI there is a small litany followed by the kontakion and ikos of the saint.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX there is a small litany (*It is truly meet...* is **not** sung.)

Exapostilarion of the saint, twice; *Glory... Now and ever...* forefeast or feast.

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four or six stichera of the saint, as provided in the Menaion; *Glory...* doxasticon of the saint; *Now and ever...* of the forefeast or feast.

The **Great Doxology** and then the **troparion** of the saint; *Glory... Now and ever...* and the troparion of the forefeast or feast.

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[63] If there be a third kathisma reading appointed, it is transferred to Vespers of another day and read instead of Kathisma XVIII; or it may be omitted entirely that week.

[64] It is generally the practice to use only as many of the selected verses as are needed to allow the priest time to cense the church.

[65] This is the usual order. Exceptions indicated in the Menaion, however, should be noted.

The Hours

Troparion of the forefeast or feast; *Glory*... of the saint. We read the kontakion of the forefeast or feast at the First and Sixth Hours, and the kontakion of the saint at the Third and Ninth Hours.

Divine Liturgy

If it be a **Polyeleos service**, the Liturgy follows the order set forth in the preceding section (§2G1) for a Doxology service.

But if it be **Vigil service:**

At the **Beatitudes** we read eight troparia, taking four from ode III of the forefeast, or from the appointed ode of the feast, and four from ode VI of the canon of the saint.

If it be an afterfeast of the Lord:

At the Small Entrance at *O come let us worship*... the text following ...*save us, O Son of God*... is taken from the refrain of the second antiphon of the Liturgy of the feast itself.

Troparia and kontakia:

If it be a feast of the Lord:

In a temple dedicated to the Lord:

Troparion of the forefeast or feast

Troparion of the saint of the day

Glory... kontakion of the saint of the day

Now and ever... kontakion of the forefeast or feast

In a temple dedicated to the Theotokos:

Troparion of the forefeast or feast

Troparion of the temple

Troparion of the saint of the day

Kontakion of the forefeast or feast

Glory... Kontakion of the saint of the day

Now and ever... Kontakion of the temple

In a temple dedicated to a saint:

Troparion of the forefeast or feast

Troparion of the saint of the day

Glory... Kontakion of the saint of the day

Now and ever... Kontakion of the forefeast or feast

If it be a feast of the Theotokos:

In a temple dedicated to the Lord:

Troparion of the temple

Troparion of the forefeast or feast

Troparion of the saint of the day

Kontakion of the temple

Glory... Kontakion of the saint of the day

Now and ever... Kontakion of the forefeast or feast

In a temple dedicated to the Theotokos:

Troparion of the forefeast or feast

Troparion of the saint of the day

Glory... kontakion of the saint of the day

Now and ever... kontakion of the forefeast or feast

In a temple dedicated to a saint:

Troparion of the forefeast or feast

Troparion of the saint of the day

Glory... Kontakion of the saint of the day

Now and ever... Kontakion of the forefeast or feast

If it be a **forefeast,** the **Prokeimenon**, **Epistle**, **Alleluia**, **Gospel**, and **Communion hymn** are of the saint, only. But if it be an **afterfeast:**

Prokeimenon of the feast and saint

Epistle of the saint, only

Alleluia of the feast and saint

Gospel of the saint, only

Communion hymn of the feast and saint

If it be an afterfeast, instead of *It is truly meet...* we sing the Refrain and Irmos of Ode IX, from the canon of the feast.[66]

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[66] There is no general rule as to whether this should be from the first or second canon of the feast. The Menaion should be consulted.

THE APODOSIS OF A FEAST OF THE LORD OR THEOTOKOS (§2G3)

Materials for the feast are taken from the service in the Menaion for the feast day itself.

Vespers

At *Lord I have cried...* we chant six stichera of the feast; *Glory... Now and ever...* of the feast. **But if it be Friday** evening: *Glory...* of the feast; *Now and ever...* dogmaticon **in the tone of the week. Note:** If it be the Apodosis of the Nativity or Theophany we chant *Glory... Now and ever...* and the sticheron of the feast **even on Friday** evening.

Note: There is neither an Entrance, nor readings from the Old Testament.

Aposticha: We sing the stichera of the feast with their verses; *Glory... Now and ever...* sticheron of the feast.

Troparion of the feast, once.

Matins

After *God is the Lord...* we sing the troparion of the feast, twice; *Glory... Now and ever...* of the feast, once more.

After each kathisma there is a small litany followed by the sessional hymns of the feast. (If there be three kathismata, after the third we read the sessional hymns given after the Polyeleos).

The canon:

Twelve troparia of the feast (including the Irmos, twice). **If there be two canons** of the feast, eight troparia (including the irmos, twice) from the first canon, and four troparia (including the irmos, twice) from the second canon.

After each ode we sing the appointed katavasia.

After Ode III there is a small litany followed by the sessional hymn of the feast, twice.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

At Ode IX, instead of the Magnificat (*My soul doth magnify...*), we sing the refrains of the feast.[67]

After Ode IX there is a small litany (*It is truly meet...* is **not** sung.)

Exapostilarion of the feast, twice

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera of the feast; *Glory... Now and ever...* of the feast.

The **Great Doxology** and then the **troparion** of the feast.

The Hours

Troparion and kontakion of the feast.

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[67] If the Apodosis of the Meeting of the Lord fall on Tuesday, Thursday, or Saturday of Cheesefare week, we chant the Magnificat. At all other times we chant the refrains of the feast.

Divine Liturgy

At the **Beatitudes** we read eight troparia from ode IX of the feast. **If there be two canons,** we take four troparia from each.[68]

If it be a feast of the Lord, at the Small Entrance at *O come let us worship...* the text following *...save us, O Son of God...* is taken from the refrain of the second antiphon of the Liturgy of the feast itself.

We sing the **troparion** of the feast; *Glory... Now and ever...* and the **kontakion** of the feast.

If it be a feast of the Lord:

Prokeimenon of the feast

Epistle of the day, only

Alleluia of the feast

Gospel of the day, only

Communion hymn of the feast

If it be a feast of the Theotokos:

Prokeimenon of the feast

Epistle of the day and of the feast

Alleluia of the feast

Gospel of the day and of the feast

Communion hymn of the feast

Instead of *It is truly meet...* we sing the refrain and irmos of Ode IX, from the canon of the feast.

APODOSIS OF A FEAST TOGETHER WITH A VIGIL SERVICE (§2G4)

The general order of the services is the same as that of any Vigil on a weekday, as outlined above in §2F.

Vespers

Instead of the kathisma we sing *Blessed is the man...*, the first stasis of Kathisma I (or selected verses therefrom).

At *Lord I have cried...* we sing six stichera of the feast and four of the saint; *Glory...* doxasticon of the saint; *Now and ever...* of the feast, unless it be **Friday** evening, in which case we sing the dogmaticon **in the tone of the week.**

After the Entrance and prokeimenon there are three **readings** appointed in the Menaion.

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[68] Even if it be a feast of the Lord (in which case there would have been festal antiphons on the Feast itself), the Typika and Beatitudes are chanted on the Apodosis.

Litya: The first sticheron from the Litya of the temple feast, followed by the stichera of the saint; *Glory*... of the saint; *Now and ever*... of the feast.

Aposticha: The stichera of the feast; *Glory*... doxasticon of the saint; *Now and ever*... of the feast.

Troparion of the saint, twice, and the troparion of the feast, once.

Matins

After *God is the Lord*... we sing the troparion of the forefeast or feast, twice; *Glory*... troparion of the saint; *Now and ever*... troparion of the feast.

After each **kathisma**[69] there is a small litany followed by the sessional hymns of the feast.

After the reading of the second appointed kathisma and the sessional hymns we sing the **Polyeleos** which is immediately followed by the Magnification and selected psalm verses[70] from the Menaion. Thereafter, a small litany followed by the sessional hymn of the saint; *Glory*... *Now and ever*... of the feast. Then, *From my youth up*... and the **prokeimenon** and **gospel** of the saint.

The canons:

If there be one canon of the feast:

Eight troparia of the feast (including the irmos, twice)

Six troparia of the saint

If there be two canons of the feast:

Six troparia (including the irmos, twice) from the first canon of the feast

Four troparia of the saint

Four troparia from the second canon of the feast

We chant the appointed katavasia after every ode.

After Ode III there is a small litany followed by the kontakion and ikos of the saint;[71] *Glory*... sessional hymn of the saint; *Now and ever*... sessional hymn of the feast.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

At Ode IX, instead of the Magnificat (*My soul doth magnify*...), we sing the refrains of the feast.

After Ode IX there is a small litany.

Exapostilarion of the feast; *Glory*... exapostilarion of the saint; *Now and ever*... of the feast.

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[69] If there be a third kathisma reading appointed, it is transferred to Vespers of another day and read instead of Kathisma XVIII; or it may be omitted entirely that week.

[70] It is generally the practice to use only as many of the selected verses as are needed to allow the priest time to cense the church.

[71] If the saint of the temple be commemorated, the kontakion and ikos of the feast are chanted after Ode III and the kontakion and ikos of the saint after Ode VI.

At the **Praises** we insert eight stichera, chanting four of the feast and four of the saint;[72] *Glory*... doxasticon of the saint; *Now and ever*... of the feast.

The **Great Doxology** and then the **troparion** of the saint; *Glory*... *Now and ever*... and the troparion of the feast.

The Hours

Troparion of the feast; *Glory*... of the saint. We read the kontakion of the saint at the First and Sixth Hours, and the kontakion of the feast at the Third and Ninth Hours.

Divine Liturgy

At the **Beatitudes** we read eight troparia: four from ode IX of the feast (first canon) and four from ode VI of the saint.

If it be a feast of the Lord, at the Small Entrance at *O come let us worship*... the text following ...*save us, O Son of God*... is taken from the refrain of the second antiphon of the Liturgy of the feast itself.

Troparia and kontakia:

Troparion of the feast

Troparion of the saint

Glory... Kontakion of the saint

Now and ever... Kontakion of the feast

If it be a feast of the Lord:

Prokeimenon of the feast and of the saint

Epistle of the saint, only

Alleluia of the feast and of the saint

Gospel of the saint, only

Communion hymn of the feast and of the saint

If it be a feast of the Theotokos:

Prokeimenon of the feast and of the saint

Epistle of the saint and of the feast

Alleluia of the feast and of the saint

Gospel of the saint and of the feast

Communion hymn of the feast and of the saint

Instead of *It is truly meet*... we sing the Refrain and Irmos of Ode IX, from the canon of the feast.

[72] If the Menaion does not provide the two additional verses needed (i.e., the service is not already combined with that of the apodosis), the additional verses may be taken from the Vespers Aposticha.

CHAPTER THREE
SERVICES OF THE TRIODION

THE ORDER OF LENTEN WEEKDAY SERVICES (§3A)

Saturday and Sunday services are treated in §3B

SIMPLE SERVICE (§3A1)
The Midnight Office

The Midnight Office is read according to the Horologion. After the Prayer of the Hours and the words of the priest, *God be gracious unto us…*, we say the **Prayer of Saint Ephraim** once, with three prostrations.[73]

Matins

Priest: *Blessed is our God…*

The **usual beginning** (see appendix I).[74]

Psalms 19 and 20

Glory… Now and ever…

Holy God… and the rest of the Trisagion Prayers through *Our Father…* and the exclamation by the priest, *For Thine is the kingdom…*

The troparia, *Save, O Lord…* and the rest as given in the Horologion.

The litany: *Have mercy on us…*

Priest: *Glory to the holy and consubstantial…*

And the Reader begins the **Six Psalms** as usual.

After the Six Psalms and the litany:

Instead of *God is the Lord…* we sing **Alleluia** in the tone of the week, accompanied by the verses supplied in the Priest's Service Book (also in the Horologion).

Then we sing the **Hymns to the Trinity** in the tone of the week, according to the order detailed in the Horologion (also printed in the appendix to the Triodion).

Then the choir sings: *Lord, have mercy,* thrice; *Glory…*

Reader: *Now and ever…* and the first appointed **kathisma**.

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[73] On the first day of Lent the Prayer of Saint Ephraim is said twice, as at other services.

[74] If Matins be preceded by another service, the reader omits *Glory to Thee…* and *Heavenly King…* beginning with *Holy God…* The reader **does not** omit the Trisagion Prayers, as is done outside Lent.

After the kathisma there is no litany, but rather *Lord, have mercy,* thrice, followed by the **sessional hymns** in the tone of the week (these are included in the Triodion, pages 668-699).[75]

The second appointed **kathisma** followed by the **sessional hymns** of the day (from Triodion or Triodion Supplement).

Third appointed **kathisma.**

Sessional hymns of the day (from Triodion or Triodion Supplement).

Choir: *Lord, have mercy,* thrice, *Glory...* Reader: *Now and ever...* and **Psalm 50.**

Litany: *Save, O God, Thy people...,* with the exclamation by the priest.

Then the **canons**:[76]

Note: In the Slavonic Psalter the verses are numbered and divided differently from those in *The Psalter According to the Seventy,* translated by Holy Transfiguration Monastery. Throughout we will give directions for use with the English *Psalter* from Holy Transfiguration.

We use three canons: The canon from the Menaion, and two three-canticled[77] canons from the Triodion. The three-canticled canons have odes eight and nine, and one ode according to the day: on Monday, ode one; on Tuesday, ode two; on Wednesday, ode three; on Thursday, ode four; on Friday, ode five.

At those odes which have only a canon from the Menaion:

At odes one, four, five and seven: Irmos and the four troparia of the canon. Before the first two troparia, we chant the last two verses of the respective biblical ode. Before the final two troparia, we chant, *Glory...* and, *Now and ever...* At these odes there are no katavasiæ.

At odes three and six: The irmos is not sung, but we begin immediately with the four troparia of the canon. Before the first two troparia, we chant the last two verses of the respective biblical ode. Before the final two troparia, we chant, *Glory...* and, *Now and ever...* At the end we chant the irmos from the Menaion as the katavasia.

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[75] Occasionally the Menaion will provide sessional hymns. In such a case, the sessional hymns from the Triodion (usually read after the second and third kathismata) are read after the first and second; those from the Menaion are read after the third kathisma; the sessional hymns in the tone of the week are omitted entirely. If there be a kontakion in the Menaion, the sessional hymn of the Martyrs is said immediately before the theotokion. See note in Triodion, page 668. If there be no kontakion in the Menaion, this sessional hymn is read after the sixth ode of the canon.

[76] For more detailed instructions for the reading of the canons during Lent, see appendix III.

[77] That is, having three odes.

At those odes which have a canon from the Menaion and the three-canticled canons from the Triodion:

We begin by chanting the verses of the biblical ode up to and including the proper verse, as follows:

Ode one:	verse nine, *The enemy said...*
Ode three:	verse four, *For the Lord...*
Ode four:	verse fourteen, *With threatening...*
Ode five:	verse five, *Zeal shall lay hold...*
Ode eight:	verse six, *Bless the Lord, fire and heat...*
Ode nine:	the irmos is sung before verse one, *Blessed be the Lord...*

We then sing the irmos of the canon in the Menaion, followed by the remaining verses of the biblical ode interspersed with five troparia from the Menaion (if necessary, troparia are repeated to make five); then four troparia from each of the two canons in the Triodion. Before each troparion we chant a verse from the biblical ode, in order. Before the final two troparia we chant *Glory...* and *Now and ever...;* then, one final troparion from the Triodion, with the refrain, *Glory to Thee, our God...* At the end we chant the katavasia from the Triodion (irmos of the second canon).

At the second ode (Tuesday only):

We sing[78] the second biblical ode through to the end, without inserting any troparia between the verses. We conclude by singing *Glory... Now and ever...;* we then sing the irmos of the first canon in the Triodion, followed by four troparia from each of the two canons in the Triodion. Before each troparion we chant the refrain, *Glory to Thee, our God....* Before the final two troparia, we chant, *Glory...* and, *Now and ever...;* then, one final troparion from the Triodion, with the refrain, *Glory to Thee, our God...* At the end we chant the katavasia from the Triodion (irmos of the second canon).

After Ode III there is a small litany followed by the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Menaion. If there be no kontakion in the Menaion, we read the sessional hymn to the martyrs, in the tone of the week (Triodion, pages 668-699).

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX *It is truly meet...* and a small litany

Then the **exapostilarion** (Hymn of Light, photogogicon), as detailed in the Horologion.

The **Praises** are read, without stichera.

Priest: *To Thee glory is due...* Reader: *Amen.*

Priest: *Glory to Thee Who hast showed us the light.*

[78] Some authorities maintain that the second biblical ode should be read, not sung.

And the reader continues with the **Small Doxology** (read, not sung).

Litany: *Let us complete our morning prayer unto the Lord…*

The **Apposticha**, with stichera from Triodion and the usual weekday verses (*We were filled…* etc.); *Glory… Now and ever…* theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory…* doxasticon from the Menaion; *Now and ever…* the theotokion in the tone of *Glory* from The Common Theotokia, or the stavrotheotokion from the Menaion.

It is good to give praise… twice.

Trisagion Prayers

Standing in the temple of thy glory…

Lord, have mercy, forty times.

Glory… Now and ever…

More honorable…

In the name of the Lord…

Priest: *He that is is blessed…*

Reader: *Amen. O Heavenly King, strengthen Orthodox…*

The **Prayer of Saint Ephraim,** twice, with four prostrations and twelve bows.

And then the reader says: *Amen. O come, let us worship…,* and immediately begins the **First Hour**.

The Hours and Typika

The hours and Typika are read exactly as indicated in the Horologion for Lenten services.

Vespers

During Great Lent there are numerous possible patterns for Vespers, as it is the transitional service from one day to another. In this section we will treat the following possible patterns:

I. Sunday evening - below

II. Weekday evenings, except Wednesday and Friday - page 73

III. Wednesday and Friday, when the Liturgy of the Presanctified is served - page 74

IV. Wednesday, when the Liturgy of the Presanctified is **not** served - page 76

V. Friday, when the Liturgy of the Presanctified is **not** served - page 76

Other possible patterns, such as Thursday of the Great canon (when Presanctified should be served), will be treated in their proper places.

I. Vespers on Sunday Evening

Priest: *Blessed is our God…* and the usual beginning.

Psalm 103

The Litany of Peace

We chant *Lord, I have cried...* with ten stichera: four in the tone of the week (Triodion pages 184-188),[79] three of the day from the Triodion, and three for the saint of the day from the Menaion; *Glory... Now and ever...* theotokion from the Menaion. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

Entrance with the censer.

O Gentle Light...

Then the **Great Prokeimenon** from the Triodion.

Vouchsafe, O Lord... during which the priest removes his phelonion and puts on a dark-colored epitrachilion.

Litany: *Let us complete our evening prayer...* with the response being sung to the Lenten penitential melody. Similarly, the vestments in the church are changed to dark colors at this time.

The **Aposticha**, with stichera from Triodion and the usual weekday verses (*We were filled...* etc.); *Glory... Now and ever...* theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

Now lettest Thou...

Trisagion Prayers

O Theotokos and Virgin, rejoice... and a prostration.

Glory... O Baptizer of Christ... prostration.

Now and ever... Plead in our behalf... prostration.

Beneath thy compassion... bow from the waist.

Lord, have mercy, forty times.

Glory... Now and ever...

More honorable...

In the name of the Lord...

Priest: *He that is, is blessed...*

Reader: *Amen. O Heavenly King, strengthen Orthodox...*

Prayer of Saint Ephraim once, with three prostrations.

Priest: *Glory to Thee, O Christ God...*

Choir: *Glory... Now and ever... Lord, have mercy,* thrice. *Father (Master) bless!*

And the priest gives the dismissal.

[79] In the Octoechos the first two of these four penitential stichera are found at Sunday Vespers Aposticha in the tone of the week; the final two are found at the Aposticha of Matins on Monday.

II. Vespers on Weekday Evenings

(except Wednesday and Friday)

Priest: *Blessed is our God…* and the usual beginning.

Psalm 103

The Litany of Peace

The appointed **kathisma** from the Psalter followed by a small litany.

We chant *Lord, I have cried…* with six stichera: three of the day from the Triodion, and three of the saint of the day from the Menaion; *Glory… Now and ever…* theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory…* doxasticon from the Menaion; *Now and ever…* the theotokion in the tone of *Glory* from The Common Theotokia, or stavrotheotokion from the Menaion.

O Gentle Light…

Prokeimenon from the Triodion

The appointed reading from Genesis

Prokeimenon from the Triodion

The appointed reading from Proverbs

Vouchsafe, O Lord…

Litany: *Let us complete our evening prayer…*

The **Apposticha**, with stichera from Triodion and the usual weekday verses (*We were filled…* etc.); *Glory… Now and ever…* theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory…* doxasticon from the Menaion; *Now and ever…* the theotokion in the tone of *Glory* from The Common Theotokia, or stavrotheotokion from the Menaion.

Now lettest Thou…

Trisagion Prayers

O Theotokos and Virgin, rejoice… and a prostration.

Glory… O Baptizer of Christ… prostration.

Now and ever… Plead in our behalf… prostration.

Beneath thy compassion… bow from the waist.

Lord, have mercy, forty times.

Glory… Now and ever…

More honorable…

In the name of the Lord…

Priest: *He that is, is blessed…*

Reader: *Amen. O Heavenly King, strengthen Orthodox…*

Prayer of Saint Ephraim twice, with four prostrations and twelve bows.

Reader: *Amen,* and the Trisagion Prayers.

Lord, have mercy, twelve times.

O All-Holy Trinity, the Consubstantial…

Blessed be the name of the Lord…, thrice.

Glory… Now and ever…

Psalm 33 is read

Priest: *Wisdom!*

Choir: *It is truly meet…*

Priest: *O most holy Theotokos save us.*

Choir: *More honorable…*

Priest: *Glory to Thee, O Christ God…*

Choir: *Glory… Now and ever… Lord, have mercy,* thrice. *Father (Master) bless!*

And the priest gives the dismissal.

III. Wednesday and Friday when the Liturgy of the Presanctified is Served

Priest: *Blessed is the Kingdom…*

Choir: *Amen.* And the reader continues with the usual beginning.

Psalm 103

The Litany of Peace

The appointed **kathisma** from the Psalter. After each of the three stases of the kathisma we read: *Glory… Now and ever… Alleluia…* and then there is a small litany. The priest transfers the Consecrated Gifts from the Holy Table to the Table of the Oblation. See detailed rubrics in *The Divine Liturgy of the Presanctified Gifts* (SJKP, 1997)

We chant *Lord, I have cried…* with ten stichera as appointed in the Triodion.

Entrance with the censer.

O Gentle Light…

Prokeimenon from the Triodion

The appointed reading from Genesis

Prokeimenon from the Triodion

Deacon: *Command!*

The priest blesses the people with the incense and the lighted candle, saying, *Wisdom! Aright! The Light of Christ…*, while the faithful prostrate themselves.

The appointed reading from Proverbs

Reader (or Trio): *Let my prayer be set forth…*

Choir repeats, and the rest as set forth in the service book.

Then the **Prayer of Saint Ephraim**, once, with three prostrations.

Litany of Fervent Intercession: *Let us all say…*

Litany for the Catechumens

Litany for those awaiting illumination (from Wednesday in the fourth week of Lent onwards).

Two litanies for the faithful

Now the Hosts of Heaven…

Great Entrance with the Consecrated Gifts is made in silence, as we all kneel prostrated with our faces to the ground. Then the choir continues: *With faith and longing…*

Then the **Prayer of Saint Ephraim**, once, with three prostrations.

Litany: *Let us complete our evening prayer…* and then, *Our Father…*

Priest: *Peace be unto all… Let us bow our heads… The Presanctified Holies…* with responses by the choir.

Communion of the clergy, while the choir sings the communion verse, *O taste and see…*

Priest: *With fear of God…*

Choir: *I will bless the Lord at all times…*

Priest: *I believe, O Lord, and I confess…*

Then **communion** is given, during which we sing, *Receive ye the body…*

Priest: *Save, O God, Thy people…*

Choir: *Taste ye the heavenly bread…*

Priest: *Always, now and ever…*

Choir: *Let our mouths be filled…*

Litany: *Aright! Having partaken…*

In peace, let us depart… Let us pray to the Lord… and the **Prayer Behind the Ambon**: *O Almighty Master…*

Blessed be the name of the Lord…, thrice.

Glory… Now and ever… and Psalm 33 is sung.

Priest: *The blessing of the Lord… Glory to Thee, O Christ God…*

Choir: *Glory… Now and ever… Lord, have mercy,* thrice; *Father (Master) bless!*

And the priest gives the dismissal, commemorating the saint of the day just ended and also the saint of the coming day, and St. Gregory the Diologist.[80]

[80] In other words, the saint whose canon was read at Matins, and the saint whose stichera were sung at *Lord, I have cried…* at the beginning of the service.

IV. Wednesday when the Liturgy of the Presanctified is not Served

If for some reason the Liturgy of the Presanctified Gifts cannot be served, Vespers is served alone as on other weekdays during Lent.

At *Lord, I have cried...* we insert six stichera: we chant three stichera from the Triodion, omitting both the first sticheron and the martyricon, and three stichera from the Menaion; *Glory... Now and ever...* theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

At the **Aposticha** we take the first sticheron given in the Triodion for *Lord, I have cried...*, and sing it twice; then the martyricon from the same place; *Glory... Now and ever...* theotokion from the Octoechos in the tone of the last sticheron, from the Wednesday Aposticha. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

V. Friday when the Liturgy of the Presanctified is not Served

At *Lord, I have cried...* we insert six stichera: we chant three stichera of the martyrs in the tone of the week, from the Octoechos, and three stichera from the Menaion; *Glory...* doxasticon from Menaion, if there be such, but if not the sticheron of the departed from the Octoechos; *Now and ever...* the dogmaticon in the tone of the week, from the Octoechos.

At the **Aposticha** we take the sticheron given in the Triodion for *Lord, I have cried...*, and sing it twice; then the martyricon from the Octoechos, in the tone of the week; *Glory... Now and ever...* theotokion in the same tone, also from the Octoechos.

After the **Trisagion Prayers** we do not sing *O Theotokos Virgin...* but rather the troparia from the Triodion, as given at Matins.[81]

Then the litany, *Have mercy on us...*

The Prayer of Saint Ephraim once, with three prostrations

The prayer, *O All-Holy Trinity, the Consubstantial...*

Blessed be the name of the Lord..., thrice.

Glory... Now and ever...

Psalm 33 is read

Priest: *Wisdom!*

Choir: *It is truly meet...*

Priest: *O most holy Theotokos save us.*

Choir: *More honorable...*

Priest: *Glory to Thee, O Christ God...*

Choir: *Glory... Now and ever... Lord, have mercy,* thrice. *Father (Master) bless!*

And the priest gives the dismissal.

[81] On Saturday of the first week: Troparion of St. Theodore; *Glory... Now and ever...* theotokion.

DOUBLE SERVICE (§3A2)

The general order is the same as for a simple service as set forth in the preceding section of this chapter (§3A1). The following exceptions and clarifications should be noted.

Vespers

At *Lord, I have cried...* the stichera are chanted according to the order detailed in the preceding section for a simple service. Only the stichera of the first saint are chanted at this point, those of the second saint being transferred to the Praises, as detailed below; if necessary, the theotokion from the Octoechos may be used, from the appropriate day and tone.

Matins

The canons:

Note: In the Slavonic Psalter the verses are numbered and divided differently from those in *The Psalter According to the Seventy*, translated by Holy Transfiguration Monastery. Throughout we will give directions for use with the English *Psalter* from Holy Transfiguration.

We use four canons: Two canons from the Menaion (one for each of the saints), and two three-canticled canons from the Triodion. The three-canticled canons have odes eight and nine, and one ode according to the day: on Monday, ode one; on Tuesday, ode two; on Wednesday, ode three; on Thursday, ode four; on Friday, ode five.

At those odes which have only the canons from the Menaion:

At odes one, four, five and seven: From the canon of the first saint we sing the irmos, then we read the first two troparia together **as one**, then the troparion before the theotokion. The theotokion itself is not read. From the canon of the second saint we read the first two troparia together **as one**, then the troparion before the theotokion, and then the theotokion itself. Before each of the first three troparia, we chant one of the last three verses of the respective biblical ode. Before the final two troparia, we chant *Glory...* and *Now and ever...* At these odes there are no katavasiæ.

At odes three and six: The irmos is not sung, but we begin immediately with the troparia of the canons in the Menaion, as detailed above. At the end of the ode we chant the irmos of the canon of the first saint as the katavasia.

At those odes which have both the canons from the Menaion and the three-canticled canons from the Triodion:

The canons are read according to the same order as a simple service. The five troparia from the Menaion are obtained thus: from the canon of the first saint, the first two troparia are read together **as one**, then the troparion before the theotokion. The theotokion itself is not read. From the canon of the second saint we read the first two troparia together **as one**, then the troparion before the theotokion, and then the theotokion itself.

DOUBLE SERVICE (§3A2)

The general order is the same as for a simple service as set forth in the preceding section of this chapter (§3A1). The following exceptions and clarifications should be noted.

Vespers

At *Lord, I have cried...* the stichera are chanted according to the order detailed in the preceding section for a simple service. Only the stichera of the first saint are chanted at this point, those of the second saint being transferred to the Praises, as detailed below; if necessary, the theotokion from the Octoechos may be used, from the appropriate day and tone.

Matins

The canons:

Note: In the Slavonic Psalter the verses are numbered and divided differently from those in *The Psalter According to the Seventy*, translated by Holy Transfiguration Monastery. Throughout we will give directions for use with the English *Psalter* from Holy Transfiguration.

We use four canons: Two canons from the Menaion (one for each of the saints), and two three-canticled canons from the Triodion. The three-canticled canons have odes eight and nine, and one ode according to the day: on Monday, ode one; on Tuesday, ode two; on Wednesday, ode three; on Thursday, ode four; on Friday, ode five.

At those odes which have only the canons from the Menaion:

At odes one, four, five and seven: From the canon of the first saint we sing the irmos, then we read the first two troparia together **as one**, then the troparion before the theotokion. The theotokion itself is not read. From the canon of the second saint we read the first two troparia together **as one**, then the troparion before the theotokion, and then the theotokion itself. Before each of the first three troparia, we chant one of the last three verses of the respective biblical ode. Before the final two troparia, we chant *Glory...* and *Now and ever...* At these odes there are no katavasiæ.

At odes three and six: The irmos is not sung, but we begin immediately with the troparia of the canons in the Menaion, as detailed above. At the end of the ode we chant the irmos of the canon of the first saint as the katavasia.

At those odes which have both the canons from the Menaion and the three-canticled canons from the Triodion:

The canons are read according to the same order as a simple service. The five troparia from the Menaion are obtained thus: from the canon of the first saint, the first two troparia are read together **as one**, then the troparion before the theotokion. The theotokion itself is not read. From the canon of the second saint we read the first two troparia together **as one**, then the troparion before the theotokion, and then the theotokion itself.

At the second ode (Tuesday only): The biblical ode and three-canticled canon from the Triodion, as set forth for a simple commemoration.

After Ode III there is a small litany followed by the kontakion and ikos of the second saint, if such be provided, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the first saint, from the Menaion. If there be no kontakion in the Menaion, we read the sessional hymn to the martyrs, in the tone of the week (Triodion, pages 668-699).

At the **Praises** all the verses down to *Praise Him for His mighty acts...* are read, then we insert four stichera of the second saint from the Menaion (printed at *Lord, I have cried...*; the Menaion provides only three stichera, therefore the first must be repeated); *Glory... Now and ever...* theotokion from the Menaion.

SPECIFIC SERVICES OF THE TRIODION (§3B)

THE SUNDAY OF THE PUBLICAN AND THE PHARISEE (§3B1)

The following note appears in the Slavonic Triodion: The service for the saint whose day falls on this Sunday, as well as on the Sunday of the Prodigal Son, is chanted at Compline of Friday, or whenever the priest wishes, unless it be a great Saint, or the Saint of the temple. Even if the Saint of the temple be not a great Saint, we nevertheless neither omit nor transfer his commemoration to another day. In this case we add the service to the Saint of the Temple to the resurrectional service and to the Triodion service, following the order as outlined for the Feast of the Meeting of the Lord (Feb. 2), as that Feast falls throughout the Lenten and pre-Lenten period.

At Vespers

At *Lord I have cried...* we insert ten stichera:

Seven stichera from the Octoechos

Two stichera from the Triodion, repeating the first, first tone: *Brethren, let us not...*

Glory... from the Triodion, eighth tone: *Almighty Lord...*

Now and ever... the dogmaticon in the tone of the week

At the **Litya**, if served

The sticheron of the temple

Glory... from the Triodion, third tone: *Understanding, O my soul...*

Now and ever... resurrectional theotokion from the Aposticha of the third tone.

At the **Aposticha:**

The stichera of the Octoechos with their verses

Glory... from the Triodion, fifth tone: *Mine eyes are weighed...*

Now and ever... resurrectional theotokion from the Aposticha of the fifth tone.

For the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, thrice. **Otherwise** we sing the Sunday troparion; *Glory... Now and ever...* the theotokion in the same tone.

At Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* troparion from the Menaion; *Now and ever...* the theotokion.

After each kathisma we read the sessional hymns from the Octoechos.

If it be 14 January or earlier, we sing the **Polyeleos**; otherwise, **Psalm 118** is chanted.

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...*, and the rest as given in the Triodion or Horologion.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon of the Cross and resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Six troparia of the canon from the Triodion with the refrain, *Have mercy on me, O God, have mercy on me.*

After each ode we sing the appointed katavasia (see chapter eight).

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion, *As the Publican...*[82] and the ikos from the Triodion.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify...*

After Ode IX there is a small litany.

Exapostilaria:

Holy is the Lord...

The appointed exapostilarion of the resurrection

Glory... from the Triodion: *Let us flee...*

Now and ever..., theotokion from the Triodion: *The Maker of creation...*

[82] The Slavonic Typicon is silent regarding the first kontakion given in the English Triodion (Ware), *Let us flee...*

At the **Praises** we insert eight stichera:

We chant four stichera from the Octoechos

And four stichera from the Triodion: two from *Lord, I have cried...*, the doxasticon from the Litya, and one printed at the Praises

Glory..., from the Triodion, eighth tone: *O Lord, Thou hast condemned...*

Now and ever... Most blessed art thou...

After the dismissal: *Glory... Now and ever...* and the appointed **gospel sticheron**.

At the Hours

At all the Hours we read the **troparion** of the resurrection and the **kontakion** from the Triodion.

At Liturgy

At the **Beatitudes** we read six troparia of the resurrection and four troparia of Ode VI of the canon from the Triodion.

Troparia and Kontakia:

In a temple dedicated to the Lord:
Sunday troparion
Glory... Now and ever... kontakion from the Triodion

In a temple dedicated to the Theotokos:
Sunday troparion
Troparion of the temple
Glory... Kontakion from the Triodion
Now and ever... Kontakion of the temple

In a temple dedicated to a saint:
Sunday troparion
Troparion of the temple
Glory... Kontakion of the temple
Now and ever... Kontakion from the Triodion

Prokeimenon: in the tone of the week[83]
Epistle: II Timothy §296 (3:10-15)
Alleluia: in the tone of the week[84]
Gospel: Luke §89 (18:10-14)
Communion Hymn: *Praise the Lord...*

[83] In the Greek practice, eighth tone: *Make your vows...* (this is the prokeimenon indicated in the English Triodion).
[84] In the Greek practice, eighth tone: *O come, let us sing...*

THE SUNDAY OF THE PRODIGAL SON (§3B2)

Vespers

At *Lord I have cried...* we insert ten stichera:

We chant six stichera from the Octoechos

And two from the Triodion, repeating each, first tone: *I was entrusted...*

Glory... from the Triodion, second tone: *Of what great blessings...*

Now and ever... the dogmaticon in the tone of the week

If **Litya** be served:

Sticheron of the temple

Glory..., from the Triodion, fourth tone: *As the Prodigal...*

Now and ever... resurrectional theotokion from the Aposticha of the fourth tone, *Mercifully regard the supplications of Thy servants...*[85]

At the **Aposticha:**

We sing the stichera of the Octoechos with their verses.

Glory... from the Triodion, sixth tone: *I have wasted...*

Now and ever... resurrectional theotokion from the Aposticha of the sixth tone.

For the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, thrice. **Otherwise** we sing the Sunday troparion; *Glory... Now and ever...* the theotokion in the same tone.

At Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* troparion from the Menaion; *Now and ever...* the theotokion.

After each kathisma we read the sessional hymns from the Octoechos.

Polyeleos with *By the waters of Babylon...* (Psalms 134, 135 and 136)

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...*, and the rest as given in the Triodion or Horologion

[85] The theotokion provided in the English Triodion (Ware) is the resurrectional dismissal theotokion, and is inconsistent with the Slavonic Typicon.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon of the Cross and resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Six troparia of the canon from the Triodion with the refrain, *Have mercy on me, O God, have mercy on me.*

After each ode we sing the appointed katavasia (see chapter eight).

After Ode III there is a small litany followed by the sessional hymn from the Triodion, twice; *Glory... Now and ever...* theotokion from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify...*

After Ode IX there is a small litany.

Exapostilaria:

Holy is the Lord...

The appointed exapostilarion of the resurrection

From the Triodion: *The wealth of grace...*

Glory..., another from the Triodion: *I have wasted...*

Now and ever..., theotokion from the Triodion: *O holy Virgin...*

At the **Praises** we insert eight stichera:

We chant five stichera from the Octoechos

And three stichera from the Triodion

Glory..., from the Triodion, sixth tone: *O loving Father...*

Now and ever... Most blessed art thou...

After the dismissal: *Glory... Now and ever...* and the appointed **gospel sticheron**.

At the Hours

At all the Hours we read the **troparion** of the resurrection and the **kontakion** from the Triodion.

At Liturgy

At the **Beatitudes** we read six troparia of the resurrection and four troparia of Ode VI of the canon from the Triodion.

Troparia and Kontakia:

In a temple dedicated to the Lord:

Sunday troparion

Glory... Now and ever... kontakion from the Triodion

In a temple dedicated to the Theotokos:

Sunday troparion

Troparion of the temple

Glory... Kontakion from the Triodion

Now and ever... Kontakion of the temple

In a temple dedicated to a saint:

Sunday troparion

Troparion of the temple

Glory... Kontakion of the temple

Now and ever... Kontakion from the Triodion

Prokeimenon: in the tone of the week[86]

Epistle: I Corinthians §135(6:12-20)

Alleluia: in the tone of the week[87]

Gospel: Luke §79(15:11-32)

Communion Hymn: *Praise the Lord...*

[86] In the Greek practice, first tone: *Let Thy mercy...*

[87] In the Greek practice, first tone: *It is God that avenges me...*

THE SATURDAY OF MEATFARE (§3B3)
COMMEMORATION OF THE DEPARTED

At Vespers

(On Friday evening)

At *Lord I have cried...* we insert six stichera:

We chant three martyrica in the tone of the week, from the Octoechos.[88]

And three for the departed, from the Triodion, eighth tone: *O ye faithful...*

Glory... from the Triodion, same tone: *I lament and weep...*

Now and ever... the dogmaticon in the tone of the week

Instead of the **prokeimenon**, we sing *Alleluia*, thrice, in the eighth tone, with the following verses:[89]

Verse 1: *Their souls shall dwell among good things.*

Verse 2: *Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Their memorial is from generation to generation.*

At the **Aposticha:**

We sing the one martyricon and then two stichera to the departed in the tone of the week (from the Octoechos or the Triodion, pages 142-149).

We use the same verses as at *Alleluia: Their souls...* and *Blessed are they...*

Glory..., from the Triodion, sixth tone: *Thy creative ordinance...*

Now and ever..., theotokion, same tone: *At the intercessions...*

Troparia:

From the Triodion, eighth tone: *O Thou Who with wisdom...*[90]

Glory... Now and ever... theotokion, same tone: *In thee we have a wall...*

At Matins

Note: Before the beginning of Matins or, if Vespers and Matins be conjoined, before the beginning of Vespers, a table for the commemoration of the departed (Pannykhida table) is placed in the center of the church.

Instead of *God is the Lord...*, we sing *Alleluia*, eighth tone, with the verses, *Blessed are they...* etc., as at a Pannykhida. Then the **troparia**:

O Thou Who with wisdom..., twice

Glory... Now and ever... In thee we have a wall...

After the first reading from the Psalter (Kathisma XVI) there is a small litany followed by the sessional hymns to the martyrs in the tone of the week. (From the Octoechos or the Triodion Supplement, pages 274-305.)

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[88] Also in the Triodion, pages 142-149.

[89] The English Triodion (Ware) provides a slightly different version of these verses.

[90] The Slavonic Typicon disagrees with the English Triodion (Ware), in that the phrase, *For they have set their hope...* is not repeated, as indicated in the Triodion.

At the completion of the sessional hymns:

Choir: *Lord, have mercy*, thrice. *Glory...*

Reader: *Now and ever...* And he begins the **seventeenth kathisma**:

Blessed are the blameless in the way...

Blessed are they that search out His testimonies... etc.

While the reader continues with the first half of the kathisma, the choir sings softly, fifth tone: *Blessed art Thou, O Lord.*

When the reader has read verse 91, *By Thine ordinance...*, the choir sings thrice the next two verses, *If Thy law had not been...* and *I will never forget Thy statutes...*

Then a small litany for the departed, as at a Pannykhida.[91]

And the reader continues with the second half of the seventeenth kathisma, *I am Thine, save me...*, during which the choir sings softly: *Save me, O Savior.*

The reader continues down to verse 174, *I have longed...*, and the choir sings thrice the two concluding verses, *My soul shall live...* and *I have gone astray...*

And immediately the choir begins the **Evlogitaria of the Departed**, as at a Pannykhida: *Blessed art Thou, O Lord, teach me Thy statutes. The choir of the saints...*

Then again the small litany for the Departed, as at a Pannykhida.

Sessional hymns and theotokion from the Triodion.

Psalm 50

And we immediately begin the **canons**:

Six troparia (including the irmos, twice) from the canon of the temple

Eight troparia from the canon for the departed, in the Triodion

But at Ode Two: From the Triodion, only.

Katavasia: *O ye people...* (from the Triodion)

After Ode III we have the usual small litany followed by the sessional hymns from the Triodion.

After Ode VI we have the small litany for the departed followed by the kontakion and ikos from the Triodion. During the singing of the kontakion, *With the saints...* the priest censes.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify...*

After Ode IX *It is truly meet...* and a small litany

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[91] This litany, and all subsequent litanies for the departed, is said before the Pannykhida table. During the litany, the priest censes the Pannykhida table (from one side only).

Exapostilaria (all from the Triodion):

O Thou who hast authority...

Glory... Give rest to Thy servants, O Lord...

Now and ever... O Mary, Bride of God...

Then the **Praises** with four stichera from the Triodion:

(All the verses down to *Praise Him for His mighty acts...* are read.)

We chant four stichera, eighth tone: *Come, brethren...*

Glory..., second tone: *As a flower withers...*

Now and ever..., theotokion, same tone: *Hail Mary Theotokos, temple...*

Priest: *Glory to Thee, Who hast showed...*

And the **Small Doxology** is read.

Aposticha: Stichera and verses for the departed in the tone of the week, from the Octoechos;[92] *Glory...* from the Triodion, sixth tone: *In days of old... Now and ever...* theotokion, same tone: *Thou art God...*

Then: *It is good to give praise...* (once) and the Trisagion Prayers

Troparia:

From the Triodion, eighth tone: *O Thou Who with wisdom...*

Glory... Now and ever..., theotokion, same tone: *In thee we have a wall...*

And the rest of Matins, followed immediately by the First Hour.

At the Hours

The **troparion,** *O Thou who with wisdom...* and the **kontakion,** *With the saints...*

At Liturgy

At the **Beatitudes** we read four troparia from Ode III of the canon in the Triodion and four troparia from Ode VI.

Troparia and Kontakia (from the Triodion, pages 126 and 135):

O Thou Who with wisdom profound...

Glory... With the saints give rest...

Now and ever... In thee we have a wall...

Prokeimenon, sixth tone: *Their souls shall dwell...*

Epistles: I Corinthians §146 (10:23-28) (for the day)
I Thessalonians §270 (4:13-17) (for the departed)

Alleluia, sixth tone: *Blessed are they...*

Gospels: Luke §105 (21:8-9, 25-27, 33-36)
John §16 (5:24-30)

Communion Hymn: *Blessed are they...*

Following the Liturgy there is a universal Pannykhida for all departed Orthodox Christians.

[92] Also in the Triodion Supplement, pages 274-306)

THE SUNDAY OF THE LAST JUDGMENT (§3B4)
MEATFARE SUNDAY

At Vespers

At *Lord I have cried...* we insert ten stichera:

We chant six stichera from the Octoechos

And four from the Triodion, sixth tone: *When Thou shalt come...*

Glory... from the Triodion, eighth tone: *When the thrones...*

Now and ever... the dogmaticon in the tone of the week

If **Litya** be served:

Sticheron of the temple

Glory..., from the Triodion, seventh tone: *Knowing the commandments...*

Now and ever... the resurrectional theotokion from the Aposticha in the seventh tone.

At the **Aposticha:**

We sing the stichera of the Octoechos with their verses.

Glory... from the Triodion, eighth tone: *Alas, black soul...*

Now and ever... the resurrectional theotokion from the Aposticha in the eighth tone.

For the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, thrice. **Otherwise** we sing the Sunday troparion; *Glory... Now and ever...* the theotokion in the same tone.

At Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* troparion from the Menaion; *Now and ever...* the theotokion.

After each kathisma we read the sessional hymns from the Octoechos.

Polyeleos with *By the waters of Babylon...* (Psalms 134, 135 and 136)

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...*, and the rest as given in the Triodion or Horologion

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The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Eight troparia of the canon from the Triodion

Katavasia: *He is for me unto salvation...*

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify...*

After Ode IX there is a small litany.

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xapostilaria:

Holy is the Lord…

The appointed exapostilarion of the resurrection

From the Triodion: *As I ponder…*

Glory… another from the Triodion: *Behold there comes…*

Now and ever… theotokion from the Triodion: *As I call to mind…*

t the **Praises** we insert nine stichera:[93]

We chant five stichera from the Octoechos

And two stichera from the Triodion, sixth tone: *I think upon…*

Another sticheron from the Triodion, eighth tone: *Daniel the prophet…*

And another sticheron from the Triodion, first tone, *Let us cleanse ourselves…*

Glory…, the same sticheron from the Triodion, same tone: *Let us cleanse ourselves…*

Now and ever… Most blessed art thou…

fter the dismissal: *Glory… Now and ever…* and the appointed **gospel sticheron.**

At the Hours

t all the Hours we read the **troparion** of the resurrection and the **kontakion** from the Triodion.

At Liturgy

t the **Beatitudes** we read six troparia of the resurrection and four troparia of Ode VI of the anon from the Triodion.

roparia and Kontakia:

n a temple dedicated to the Lord:

unday troparion

lory… Now and ever… kontakion from the Triodion

n a temple dedicated to the Theotokos:

unday troparion

roparion of the temple

lory… Kontakion from the Triodion

low and ever… Kontakion of the temple

[93] The order of the additional verses interpolated before the final three stichera in the Triodion differs om the usual order, and an extra verse is added to make a total of nine verses.

In a temple dedicated to a saint:

Sunday troparion

Troparion of the temple

Glory... Kontakion of the temple

Now and ever... Kontakion from the Triodion

Prokeimenon, third tone: *Great is our Lord*...

Epistle: I Corinthians §140 (8:8-9:2)

Alleluia, eighth tone: *O come, let us sing*...

Gospel: Matthew §106 (25:31-46)

Communion Hymn: *Praise the Lord*... and *Rejoice in the Lord*...

MONDAY OF CHEESEFARE WEEK (§3B5)
(SIMPLE OR DOUBLE SERVICE)
Vespers
(Sunday Evening)

According to §2A, with the following exception:

At the **Aposticha** we sing the stichera from the Triodion with the usual verses (*Unto Thee have I*... etc.); *Glory*... *Now and ever*... theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory*... doxasticon from the Menaion; *Now and ever*... the theotokion in the tone of *Glory* from The Common Theotokia.

Matins

According to §2A, with the following exceptions and clarifications:

After the first appointed kathisma we read the **sessional hymns** of repentance in the tone of the week from the Octoechos.[94]

After the second appointed kathisma we read the sessional hymns from the Triodion.

[94] These sessional hymns are also printed in the Triodion, pages 668-699.

The canons:

Odes one, eight, and nine:

Six troparia (including the irmos) from the Menaion[95]

Four troparia from the first three-canticled canon in the Triodion.

Four troparia from the second three-canticled canon in the Triodion.

The **katavasia** from the Triodion (the irmos of the second canon)

Odes three through seven:

Simple commemoration:

Six troparia (including the irmos) from the first canon in the Octoechos

Four troparia from the second canon in the Octoechos

Four troparia from the Menaion

Double commemoration:

Six troparia (including the irmos) from the first canon in the Octoechos

Four troparia from the canon of the first saint

Four troparia from the canon of the second saint

After odes three and six we chant the irmos from the last canon read as the katavasia. After odes four, five, and seven we do not sing katavasiæ.

After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.[96]

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX *It is truly meet...* and a small litany

At the **Aposticha** we sing the stichera from Triodion and the usual weekday verses (*We were filled...* etc.); *Glory... Now and ever...* theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

[95] If it be a double commemoration, we divide these six troparia thus: from the canon of the first saint we sing the irmos, read the first two troparia **as one**, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one, then the next troparion, and then the theotokion.

[96] If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.

TUESDAY OF CHEESEFARE WEEK (§3B6)
(SIMPLE OR DOUBLE SERVICE)
Vespers
(Monday Evening)

According to §2A, with the following exception:

At the **Aposticha** we sing the stichera from the Triodion with the usual verses (*Unto Thee have I*... etc.); *Glory*... *Now and ever*... theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory*... doxasticon from the Menaion; *Now and ever*... the theotokion in the tone of *Glory* from The Common Theotokia.

Matins

According to §2A, with the following exceptions and clarifications:

After the first appointed kathisma we read the **sessional hymns** of repentance in the tone of the week from the Octoechos.[97]

After the second appointed kathisma we read the sessional hymns from the Triodion.

The canons:

Ode one, and odes three through seven:

Simple Commemoration:

Six troparia (including the irmos) from the first canon in the Octoechos

Four troparia from the second canon in the Octoechos

Four troparia from the Menaion

Double Commemoration:

Six troparia (including the irmos) from the first canon in the Octoechos

Four troparia from the canon of the first saint

Four troparia from the canon of the second saint

After odes three and six we chant the irmos from the last canon read as the katavasia. After odes one, four, five, and seven we do not sing katavasiæ.

Ode two:

Irmos and four troparia from the first three-canticled canon in the Triodion.

Four troparia from the second three-canticled canon in the Triodion.

The **katavasia** from the Triodion (the irmos of the second canon)

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[97] These sessional hymns are also printed in the Triodion, pages 668-699.

Odes eight and nine:

Six troparia (including the irmos) from the Menaion[98]

Four troparia from the first three-canticled canon in the Triodion.

Four troparia from the second three-canticled canon in the Triodion.

The **katavasia** from the Triodion (the irmos of the second canon)

After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.[99]

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX *It is truly meet...* and a small litany

At the **Aposticha** we sing the stichera from Triodion and the usual weekday verses (*We were filled...* etc.); *Glory... Now and ever...* theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

[98] If it be a double commemoration, we divide these six troparia thus: from the canon of the first saint we sing the irmos, read the first two troparia **as one**, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one, then the next troparion, and then the theotokion.

[99] If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.

WEDNESDAY OF CHEESEFARE WEEK (§3B7)
(SIMPLE OR DOUBLE SERVICE)
Vespers
(Tuesday Evening)

Simple service:

At *Lord I have cried...* we sing three stichera from the Octoechos and three from the Menaion; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* stavrotheotokion from the Menaion.

Double service:

At *Lord I have cried...* we sing three stichera of the first saint and three of the second saint; *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* stavrotheotokion from the Menaion.

O Gentle Light...

Prokeimenon of the day, *Let Thy mercy, O Lord...*

Vouchsafe, O Lord... and the litany: *Let us complete our evening prayer...*

At the **Aposticha** we chant the stichera from Triodion with the usual verses (*Unto Thee have I...* etc.); *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* stavrotheotokion from the Triodion or Menaion.

Now lettest Thou...

Trisagion Prayers

O Theotokos and Virgin, rejoice... and a prostration.

Glory... O Baptizer of Christ... prostration.

Now and ever... Plead in our behalf... prostration.

Beneath thy compassion... bow from the waist.

Lord, have mercy, forty times.

Glory... Now and ever...

More honorable...

In the name of the Lord...

Priest: *He that is, is blessed...*

Reader: *Amen. O Heavenly King, strengthen Orthodox...*

Prayer of Saint Ephraim twice, with four prostrations and twelve bows.

Reader: *Amen,* and the Trisagion Prayers.

Lord, have mercy, twelve times.

Priest: *Glory to Thee, O Christ God...*

Choir: *Glory... Now and ever... Lord, have mercy,* thrice. *Father (Master) bless!*

And the priest gives the dismissal.

Great Compline

Great Compline is read in the evening at the usual time, according to the usual Lenten order, except instead of *O Lord of Hosts...* we chant the daily troparia and the troparion of the temple — i.e., as at Small Compline during non-Lenten periods.

Matins

Matins is served according to the normal Lenten order (§3A1) with the following exceptions and clarifications:

There are only two kathismata read, not three as in Lent.

The prayer *Save, O God, Thy people...* is **not** said.

The canons:

Note: The biblical odes are **not** used on this day. There is a full canon in the Triodion, as well as two three-canticled canons, with odes three, eight and nine. On those odes having the three-canticled canons (i.e. odes three, eight and nine) the canons from the Octoechos and Menaion are not read. **The canon from the Menaion, however, is not simply omitted, but rather the troparia thereof are transferred to a preceding ode** (ode three to ode one; ode eight to ode six; ode nine to ode seven). The refrain for all three canons from the Triodion is Glory to Thee, O our God, glory to Thee.

Odes one, six, and seven:

Simple commemoration:

Four troparia (including the irmos) from the canon of the Cross, from the Octoechos

Three troparia from the actual ode from the canon in the Menaion (the theotokion is omitted)

Three troparia (including the theotokion) from the ode from the canon in the Menaion which is transferred (see above note)

Four troparia from the canon in the Triodion

Double commemoration:

Four troparia (including the irmos) from the canon of the Cross, from the Octoechos

From the actual ode in the Menaion: from the canon of the first saint we read the first two troparia **as one**, then the next troparion; from the canon of the second saint we read two troparia as one.

From the ode in the Menaion being transferred (see note above): from the canon of the first saint we read the first two troparia **as one**, then the next troparion; from the canon of the second saint we read two troparia as one.

Four troparia from the canon in the Triodion

After ode six we chant the irmos from the canon in the Triodion as the katavasia. After odes one and seven we do not sing katavasiæ.

Odes four and five:

Six troparia (including the irmos) from the canon of the Cross, from the Octoechos

Four troparia from the canon in the Menaion[100]

Four troparia from the canon in the Triodion

After these odes we do not sing katavasiæ.

Odes three, eight, and nine:

Six troparia (including the irmos) from the canon in the Triodion

Four troparia from the first three-canticled canon in the Triodion.

Four troparia from the second three-canticled canon in the Triodion.

The **katavasia** from the Triodion (the irmos of the second canon)

After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.[101]

It is good to give praise... is read **only once**.

The Hours

We read the Lenten verses quickly, without singing and without prostrations. There are no readings from the Psalter appointed. At the **Sixth Hour** there is a reading from the Prophecy of Joel. See Triodion Supplement.

Note: Liturgy is not served on this day.

[100] If it be a double commemoration, we divide these four troparia thus: from the canon of the first saint we read the first two troparia **as one**, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one and then the theotokion.

[101] If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.

THURSDAY OF CHEESEFARE WEEK (§3B8) (SIMPLE OR DOUBLE SERVICE)

Vespers (Wednesday Evening)

Simple service:

At *Lord I have cried...* we sing three stichera from the Octoechos and three from the Menaion; *Glory... Now and ever...* theotokion from the Menaion. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

Double service:

At *Lord I have cried...* we sing three stichera of the first saint and three of the second saint; *Glory... Now and ever...* theotokion from the Menaion. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

The usual prokeimenon for Wednesday, *O God, in Thy name save me...*

Reading: Joel 3:12-21

Prokeimenon from the Triodion, *Let Israel hope in the Lord...*

At the **Aposticha** we sing the stichera from the Triodion with the usual verses (*Unto Thee have I...* etc.); *Glory... Now and ever...* theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

The **troparion** from the Menaion; *Glory... Now and ever...* theotokion.

Then the litany, *Have mercy on us...*

The Prayer of St. Ephraim once, with three prostrations

The prayer, *O All-Holy Trinity, the Consubstantial...*

Blessed be the name of the Lord..., thrice.

Glory... Now and ever...

Psalm 33 is read

Priest: *Wisdom!*

Choir: *It is truly meet...*

Priest: *O most holy Theotokos save us.*

Choir: *More honorable...* Priest: *Glory to Thee, O Christ God...*

Choir: *Glory... Now and ever... Lord, have mercy,* thrice. *Father (Master) bless!*

And the priest gives the dismissal.

Matins

According to §2A, with the following exceptions and clarifications:

After the first appointed kathisma we read the **sessional hymns** of the apostles in the tone of the week from the Octoechos.[102]

[102] These sessional hymns are also printed in the Triodion, pages 668-699.

After the second appointed kathisma we read the sessional hymns from the Triodion.

The canons:

Odes one, three, five, six, and seven:

Simple Commemoration:

Six troparia (including the irmos) from the first canon in the Octoechos

Four troparia from the second canon in the Octoechos

Four troparia from the Menaion

Double Commemoration:

Six troparia (including the irmos) from the first canon in the Octoechos

Four troparia from the canon of the first saint

Four troparia from the canon of the second saint

After odes three and six we chant the irmos from the last canon read as the katavasia. After odes one, five, and seven we do not sing katavasiæ.

Six troparia (including the irmos) from the Menaion[103]

Four troparia from the first three-canticled canon in the Triodion.

Four troparia from the second three-canticled canon in the Triodion.

The **katavasia** from the Triodion (the irmos of the second canon)

After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.[104]

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX *It is truly meet...* and a small litany

At the **Aposticha** we sing the stichera from Triodion and the usual weekday verses (*We were filled...* etc.); *Glory... Now and ever...* theotokion from the Triodion. But if there be a **doxasticon** in the Menaion: *Glory...* doxasticon from the Menaion; *Now and ever...* the theotokion in the tone of *Glory* from The Common Theotokia.

[103] If it be a double commemoration, we divide these six troparia thus: from the canon of the first saint we sing the irmos, read the first two troparia **as one**, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one, then the next troparion, and then the theotokion.

[104] If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there

FRIDAY OF CHEESEFARE WEEK (§3B9) (SIMPLE OR DOUBLE SERVICE)

Vespers and **Great Compline** on Thursday evening are served exactly as set forth for Tuesday evening (§3B7).

Matins

Matins is served according to the normal Lenten order (§3A1) with the following exceptions and clarifications:

There are only two kathismata read, not three as in Lent.

The prayer *Save, O God, Thy people...* is **not** said.

The canons:

Note: The biblical odes are **not** used on this day. There is a full canon in the Triodion, as well as two three-canticled canons, with odes three, eight and nine. On those odes having the three-canticled canons (i.e. odes three, eight and nine) the canons from the Octoechos and Menaion are not read. **The canon from the Menaion, however, is not simply omitted, but rather the troparia thereof are transferred to a preceding ode** (ode three to ode one; ode eight to ode six; ode nine to ode seven). The refrain for all three canons from the Triodion is Glory to Thee, O our God, glory to Thee.

Odes one and three:

Six troparia (including the irmos) from the canon of the Cross, from the Octoechos

Four troparia from the canon in the Menaion[105]

Four troparia from the canon in the Triodion

After ode one we do not sing the katavasia. After ode three we chant the irmos from the canon in the Triodion as the katavasia.

Odes four, six, and seven:

Simple commemoration:

Four troparia (including the irmos) from the canon of the Cross, from the Octoechos

Three troparia from the actual ode from the canon in the Menaion (the theotokion is omitted)

Three troparia (including the theotokion) from the ode from the canon in the Menaion which is transferred (see above note)

Four troparia from the canon in the Triodion

[105] If it be a double commemoration, we divide these four troparia thus: from the canon of the first saint we read the first two troparia **as one**, followed by the troparion before the theotokion; from the canon of the second saint we read the first two troparia as one and then the theotokion.

Double commemoration:

Four troparia (including the irmos) from the canon of the Cross, from the Octoechos

From the actual ode in the Menaion: from the canon of the first saint we read the first two troparia **as one**, then the next troparion; from the canon of the second saint we read two troparia as one.

From the ode in the Menaion being transferred (see note above): from the canon of the first saint we read the first two troparia **as one**, then the next troparion; from the canon of the second saint we read two troparia as one.

Four troparia from the canon in the Triodion

After ode six we chant the irmos from the canon in the Triodion as the katavasia. After odes four and seven we do not sing katavasiæ.

Odes five, eight, and nine:

Six troparia (including the irmos) from the canon in the Triodion

Four troparia from the first three-canticled canon in the Triodion.

Four troparia from the second three-canticled canon in the Triodion.

The **katavasia** from the Triodion (the irmos of the second canon)

After Ode III there is a small litany followed by the kontakion of the second saint, if there be such, and the sessional hymns from the Menaion.

After Ode VI there is a small litany followed by the kontakion and ikos of the (first) saint, from the Menaion.[106]

It is good to give praise... is read **only once**.

The Hours

We read the Lenten verses quickly, without singing and without prostrations. There are no readings from the Psalter appointed. At the **Sixth Hour** there is a reading from the Prophecy of Zechariah. See Triodion Supplement.

Note: Liturgy is not served on this day.

[106] If there be no kontakion in the Menaion, the Typicon prescribes the Sessional hymn for the Martyrs from the Octoechos (found at the Sessional hymns at the beginning of Matins). In such a case that hymn is not read at its appointed place, but is transferred to Ode VI of the Canon. The Octoechos, however, in this case, prescribes the appropriate kontakion and ikos from the General Menaion (on Saturdays, in such a case, we always use the kontakion and ikos from the General Menaion). If there be a kontakion in the Menaion, but no ikos, then we chant only the kontakion.

SATURDAY OF CHEESEFARE WEEK (§3B10)
COMMEMORATION OF THE HOLY ASCETICS

Vespers

At *Lord I have cried...* we sing six stichera from the Triodion; *Glory...* doxasticon from the Triodion; *Now and ever...* dogmaticon in the tone of the week.

Prokeimenon of the day, *O God, my helper art Thou...*

Reading: Zechariah 8:19-23

Prokeimenon from the Triodion, *Let Israel hope in the Lord...*

At the **Aposticha** we sing the stichera from the Triodion with the usual verses (*Unto Thee have I...* etc.); *Glory...* doxasticon from the Triodion; *Now and ever...* theotokion from the Triodion.

The **troparion** from the Triodion in the fourth tone, *O God of our Fathers... Glory... Now and ever...* resurrectional dismissal theotokion in the same tone, *The mystery hidden...*

Then the litany, *Have mercy on us...*

The Prayer of St. Ephraim once, with three prostrations

The prayer, *O All-Holy Trinity, the Consubstantial...*

Blessed be the name of the Lord..., thrice.

Glory... Now and ever...

Psalm 33 is read

Priest: *Wisdom!*

Choir: *It is truly meet...*

Priest: *O most holy Theotokos save us.*

Choir: *More honorable...*

Priest: *Glory to Thee, O Christ God...*

Choir: *Glory... Now and ever... Lord, have mercy,* thrice. *Father (Master) bless!*

And the priest gives the dismissal.

Matins

After *God is the Lord...* we sing the troparion of the ascetics, twice; *Glory... Now and ever...* theotokion, *The mystery hidden...*

After each kathisma we read the sessional hymns from the Triodion.

The canons:

In a temple dedicated to the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

Then:

Eight troparia from the canon of the ascetics in the Triodion

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In any other temple:

Six troparia (including the irmos, twice) of the canon of the temple

Eight troparia from the canon of the ascetics in the Triodion

At Ode II we read the canon from the Triodion alone, with its irmos.

After each ode we sing the **katavasia** from the Triodion.

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX there is a small litany (*It is truly meet...* is not sung)

Exapostilarion from the Triodion; *Glory... Now and ever...* theotokion from the Triodion.

The Praises: The first two verses are sung in the tone of the first sticheron. We chant four stichera from the Triodion; *Glory...* doxasticon from the Triodion; *Now and ever...* theotokion

The **Great Doxology** and then the **troparion** of the ascetics; *Glory... Now and ever...* theotokion.

The Hours

Troparion and kontakion of the ascetics.

Divine Liturgy

At the **Beatitudes** we read four troparia from ode III and four from ode VI of the canon of the ascetics in the Triodion.

Troparia and Kontakia:

In a temple dedicated to the Lord or Theotokos:

Troparion of the temple

Troparion of the ascetics

Glory... kontakion of the ascetics

Now and ever... kontakion of the temple

In a temple dedicated to a saint:

Troparion of the temple

Troparion of the ascetics

Kontakion of the temple

Glory... kontakion of the ascetics

Now and ever... Protection of Christians...

Prokeimenon of the ascetics

Epistle of the day and of the ascetics

Alleluia of the ascetics

Gospel of the day and of the ascetics

Communion hymn of the ascetics

THE CASTING OUT OF ADAM (§3B11)
CHEESEFARE SUNDAY

At Vespers

At *Lord I have cried...* we insert ten stichera:

We chant six stichera from the Octoechos

And four from the Triodion, sixth tone: *The Lord my Creator...*

Glory... from the Triodion, same tone: *Adam sat before Paradise...*

Now and ever... the dogmaticon in the tone of the week

If **Litya** be served:

Sticheron of the temple

Glory... from the Triodion, sixth tone: *The sun hid...*

Now and ever... theotokion, same tone, *Mystically we sing...*

At the **Aposticha:**

We sing the stichera of the Octoechos with their verses.

Glory... from the Triodion, sixth tone: *Adam was cast out...*

Now and ever... the resurrectional theotokion from the Aposticha of the sixth tone.

For the **troparia: If Vigil be served** we sing *O Theotokos Virgin rejoice...*, thrice. **Otherwise** we sing the Sunday troparion; *Glory... Now and ever...* the theotokion in the same tone.

At Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory... Now and ever...* the theotokion.

After each kathisma we read the sessional hymns from the Octoechos.

Polyeleos with *By the waters of Babylon...* (Psalms 134, 135 and 136)

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...* and the rest, as given in the Triodion or Horologion

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The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon of the Cross and resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Six troparia of the canon from the Triodion

Katavasia: *Crossing the deep on foot...*

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify…*

After Ode IX there is a small litany.

Exapostilaria:

Holy is the Lord…

The appointed exapostilarion of the resurrection

Glory… from the Triodion: *In my wretchedness…*

Now and ever… theotokion from the Triodion: *We were banished…*

At the **Praises** we insert nine stichera:[107]

We chant five stichera from the Octoechos

And two stichera from the Triodion, fifth tone: *'Woe is me…*

Then two more stichera from the Triodion, eighth tone: *Adam was driven…*

Glory… from the Triodion, same tone: *The time is now at hand…*

Now and ever… Most blessed art thou…

After the dismissal: *Glory… Now and ever…* and the appointed **gospel sticheron.**

At the Hours

At all the Hours we read the **troparion** of the resurrection and the **kontakion** from the Triodion.

At Liturgy

Note: At the Proskomedia the priest prepares extra Lambs: one for this Liturgy, and one for each Liturgy of the Presanctified Gifts which is to be served in the coming week. The same is done on each Sunday of Lent.

At the **Beatitudes** we read six troparia of the resurrection and four troparia of Ode VI of the canon from the Triodion.

Troparia and Kontakia:

In a temple dedicated to the Lord:

Sunday troparion

Glory… Now and ever… kontakion from the Triodion

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[107] The order of the additional verses interpolated before the final three stichera in the Triodion differs from the usual order, and an extra verse is added to make a total of nine verses.

In a temple dedicated to the Theotokos:

Sunday troparion

Troparion of the temple

Glory... kontakion from the Triodion

Now and ever... kontakion of the temple

In a temple dedicated to a saint:

Sunday troparion

Troparion of the temple

Glory... kontakion of the temple

Now and ever... kontakion from the Triodion

Prokeimenon, eighth tone: *Make your vows*...

Epistle: Romans §112 (13:11-14:4)

Alleluia, seventh[108] tone: *It is good to give praise*...

Gospel: Matthew §17 (6:14-21)

Communion Hymn: *Praise the Lord*...

At Vespers

On Sunday Evening

At *Lord I have cried*... we insert ten stichera:

We chant four penitential stichera from the Octoechos, in the tone of the week (these may be found in the Triodion, pages 184-188).[109]

And three stichera from the Triodion, second tone: *Let us all make haste*...

And three stichera of the (first) saint from the Menaion

Glory... (doxasticon from the Menaion, if there be one)

Now and ever... theotokion from the Menaion; **but if there be a doxasticon** the theotokion is in the tone of the doxasticon and is found in the appendix to the Menaion, "Theotokia Following the Doxasticon"

Entrance with the censer

Great Prokeimenon: *Turn not away Thy face*...

During the final repetition of the prokeimenon, the priest closes the **Royal Doors**, takes off his phelonion, puts on a black epitrachilion, and goes out on the Ambon.

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[108] Although both the Typicon and the Triodion indicate sixth tone for the Alleluia, the verses are normally for seventh tone. It may be assumed, therefore, that seventh tone is in fact correct.

[109] In the Octoechos, the first two of these four penitential stichera are found at Sunday Vespers Aposticha in the tone of the week; the final two are found at the Aposticha of Matins on Monday.

Vouchsafe, O Lord...

The litany: *Let us complete our evening prayer...* with the response chanted to the penitential Lenten melody

At the **Aposticha:**

The sticheron from the Triodion, fourth tone: *Thy grace has shone...*, twice

The martyricon from the Triodion, same tone: *Thou art glorified...*

If there be a doxasticon in the Menaion:

Glory... doxasticon from the Menaion

Now and ever... theotokion in the same tone from The Common Theotokia.

Otherwise:

Glory... Now and ever... theotokion from the Triodion, fourth tone: *The ranks of angels...*

After the Trisagion Prayers, instead of the troparion from the Menaion, we sing the following (from the Horologion):

O Theotokos Virgin, rejoice..., and a prostration

Glory... O Baptizer of Christ..., and a prostration

Now and ever... Pray for us..., again a prostration

Then: *Beneath thy tender compassion...* (no prostration, but rather a bow from the waist)

And the reader continues with: *Lord have mercy*, forty times; *Glory... Now and ever... More honorable than the cherubim... In the name of the Lord...*

And the priest: *He that is is Blessed...*

Reader: *O heavenly King, uphold our rulers...*

The priest then says the Prayer of St. Ephraim once with three prostrations. Then the dismissal.

Note: In the parishes, instead of the dismissal, the priest reads the prayer: *O Master, great in mercy...* (the one at the end of Great Compline), while we prostrate ourselves, and he asks forgiveness from the faithful, usually preceding this with a suitable sermon. And we venerate the icons and the cross from the priest, and the faithful enter into the Holy Forty Days having asked forgiveness of one another. But in monasteries the forgiveness is held after Compline.

THE FIRST SATURDAY OF LENT (§3B12)
COMMEMORATION OF SAINT THEODORE TYRO

Vespers and Liturgy of the Presanctified Gifts (Friday Evening)

Vespers and Liturgy are served in accordance with §3A1. After the prayer behind the Ambon, having set the Koliva[110] upon a table, we read Psalm 142,[111] *O Lord, hear my prayer...* and the rest of the order of reading the canon of Intercession as set forth in the Triodion.

Great Compline

According to the Horologion, noting Friday evening peculiarities. At this service we sing the canon of the Departed in the tone of week (from Saturday Matins in the Octoechos) and also the canon of the Saint of the day (from the Menaion).

After the first Trisagion we read the troparion of St. Theodore in the second tone, *Great are the achievements of faith...* (Triodion page 276); *Glory... Now and ever...* theotokion in the same tone,[112] *Most glorious and beyond our understanding...*

After the second Trisagion we sing *Have mercy on us, O Lord...* as usual.

After the third Trisagion we read the kontakion of Saint Theodore, *Thou hast carried as a shield...* (Triodion page 278).

Matins

After *God is the Lord...* we sing the troparion of Saint Theodore, twice; *Glory... Now and ever...* the theotokion, *Most glorious and beyond our understanding...* (all in Triodion, page 276).

After the first reading from the Psalter we read the sessional hymns of the martyrs in the tone of the week (Triodion Supplement, pages 274-305).

After the second reading from the Psalter we read the sessional hymns from the Triodion.

The canons:

In a temple dedicated to the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

Then:

Four troparia from the first canon in the Triodion

Four troparia from the second canon in the Triodion

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[110] A dish of boiled wheat or rice, sweetened with honey and raisins or other fruits.

[111] Thus instructs the Slavonic Typicon. The English Triodion (Ware) begins the reading of the canon with *Blessed is our God...* and the rest of the usual beginning.

[112] This is the Sunday dismissal theotokion for second tone.

In any other temple:

Six troparia (including the irmos) from the canon of the temple

Four troparia from the first canon in the Triodion

Four troparia from the second canon in the Triodion

Between the troparia we insert the appropriate verses of the Biblical Odes.

Katavasia: *I shall open my mouth...*

After Ode III there is a small litany followed by the sessional hymns of the saint, from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos of the saint, from the Triodion.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify...*

After Ode IX there is a small litany. (*It is truly meet...* is not sung.)

Exapostilarion of Saint Theodore, *Saint of God... Glory...* the same; *Now and ever...* theotokion, *Wishing to restore...* (all from the Triodion).

Then the **Praises** with four stichera:

(All the verses down to *Praise Him for His mighty acts...* are read.)

We chant four stichera from the Triodion, first tone: *O ye faithful...*

Glory... sixth tone: *Thou art a gift...*

Now and ever... theotokion in the same tone: *O Theotokos, thou art the true Vine...*

Priest: *Glory to Thee Who hast...* and the Doxology is read.

At the **Aposticha** we sing the stichera from the Triodion with their verses; *Glory...* doxasticon from the Triodion; *Now and ever...* theotokion.

Troparion of St. Theodore; *Glory... Now and ever...* the theotokion,

Most glorious and beyond our understanding...

And the rest of Matins, followed immediately by the First Hour.

The Hours

Troparion and kontakion of the saint.

Divine Liturgy of Saint John Chrysostom

At the **Beatitudes** we read four troparia from ode three of the first canon to St. Theodore and four troparia from ode six of the second canon.

Troparia and Kontakia:

Troparion of the Saint, *Glory...* Kontakion of the Saint, *Now and ever... To Thee, O Lord, the Planter of creation...* (standard Saturday kontakion, may be found in the Horologion at Small Compline)

Prokeimenon of the saint, seventh tone: *The righteous man shall be glad…*

Epistles: Hebrews §303 (1:1-12), for the day

II Timothy §292 (2:1-10), for the saint

Alleluia: of the saint, fourth tone: *The righteous shall flourish…*

Gospels: Mark §10 (2:23-3:50), for the day

John §52 (15:17-16:2), for the saint

Communion Hymn of the saint, *In everlasting remembrance…*

THE FIRST SUNDAY OF LENT (§3B13)
THE TRIUMPH OF ORTHODOXY

At Vespers

At *Lord I have cried…* we insert ten stichera:

We chant six stichera from the Octoechos

And four from the Triodion, sixth tone: *The prophets, inspired…*

Glory… from the Triodion, second tone: *The grace of truth…*

Now and ever… the dogmaticon in the tone of the week

If **Litya** be served:

Sticheron of the temple

Glory… from the Triodion, second tone: *Rejoice, O honored prophets…*

Now and ever… theotokion, same tone: *All my hope…*

At the **Aposticha:**

We sing the stichera of the Octoechos with their verses.

Glory… from the Triodion, second tone: *Advancing from ungodliness…*

Now and ever… resurrectional theotokion from the Aposticha in the second tone.

Troparia:

If Vigil be served we sing *O Theotokos Virgin rejoice…*, twice and the troparion of the Triodion, second, *We venerate Thy holy…*, once.

Otherwise we sing the Sunday troparion; *Glory…* from the Triodion, second tone, *We venerate Thy holy…; Now and ever…* resurrectional theotokion, same tone.

At Matins

After *God is the Lord…* we sing the troparia:

Sunday troparion, twice

Glory… from the Triodion, second tone: *We venerate Thy holy…*

Now and ever… resurrectional theotokion, same tone.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

Blessed are the blameless... (Psalm 118)

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...* and the rest, as given in the Triodion or Horologion.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon of the Cross and resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Six troparia of the canon from the Triodion with the refrain, *Glory to Thee our God, glory to Thee.*

Katavasia: *Israel in ancient times...*

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify...*

After Ode IX there is a small litany.

Exapostilaria:

Holy is the Lord...

The appointed exapostilarion of the resurrection

Glory..., from the Triodion: *Leap for joy...*

Now and ever..., theotokion from the Triodion: *The swords of the hostile heresy...*

At the **Praises** we insert nine stichera:[113]

We chant five stichera from the Octoechos

And three stichera from the Triodion, fourth tone: *O Lord Who lovest...*

And another sticheron from the Triodion, sixth tone, *Moses, in the season...*

Glory..., the same sticheron from the Triodion, same tone: *Moses, in the season...*

Now and ever... Most blessed art thou...

After the dismissal: *Glory... Now and ever...* and the appointed **gospel sticheron**.

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[113] The order of the additional verses interpolated before the final three stichera in the Triodion differs from the usual order, and an extra verse is added to make a total of nine verses.

The Hours

Troparia: We read the Sunday troparion; *Glory…* the troparion from the Triodion; *Now and ever…* the theotokion from the Horologion. **Kontakion** from the Triodion

Divine Liturgy

(Of Saint Basil the Great)

At the **Beatitudes** we read six troparia of the resurrection and four troparia from Ode VI of the canon in the Triodion.

Troparia and kontakia:

Sunday troparion

Troparion from the Triodion

Glory… Now and ever… kontakion from the Triodion

Prokeimenon, fourth tone: *Blessed art Thou, O Lord…*

Epistle: Hebrews §329 from the half (11:24-26, 32-12:2)

Alleluia, fourth[114] tone: *Moses and Aaron…*

Gospel: John §5 (1:43-51)

Instead of *It is truly meet…* we sing *In thee rejoiceth…*

Communion Hymn: *Praise the Lord…* and *Rejoice in the Lord…*

THE SECOND, THIRD, AND FOURTH SATURDAYS OF LENT (§3B14) COMMEMORATION OF THE DEPARTED

Great Compline

Friday Evening

According to the Horologion, noting Friday evening peculiarities. At this service we sing the canon of the Departed in the tone of the week (from Matins in the Octoechos) and the canon of the Saint of the day (from the Menaion).

After the first Trisagion we sing the troparia (Triodion Supplement, page 100):

Apostles, martyrs…

Glory… Remember Thy servants, O Lord…

Now and ever… O Holy Mother…

After the second Trisagion we sing *Have mercy on us, O Lord…* as usual.

After the third Trisagion we sing the kontakion of the departed, *With the saints…* (Triodion, page 135).

[114] The English Triodion (Ware) indicates eighth tone; the Slavonic Typicon and Triodion both indicate fourth tone.

Matins

Instead of God is the Lord, we sing *Alleluia* in Tone 2, with the verses *Blessed are they...* etc., as at a Pannykhida. Then the troparia from the Triodion (Triodion Supplement, page 100):

Apostles, martyrs...

Glory... Remember Thy servants, O Lord...

Now and ever... O Holy Mother...

After the first reading from the Psalter (the sixteenth kathisma), we read the sessional hymns to the Martyrs in the tone of the week. (From the Octoechos; also printed in the Triodion Supplement, pages 274-305.)

At the completion of the sessional hymns we begin the reading of Psalm 118:

The reader immediately (without *Lord, have mercy, Glory... Now and ever...*) begins the seventeenth kathisma, *Blessed are the blameless in the way...*

While the reader continues with the first half of the kathisma, the choir sings softly, in the fifth tone: *Blessed art Thou, O Lord.*

When the reader has read verse 91, *By Thine ordinance...*, the choir sings verses 92 and 93 thrice each, *If Thy law had not been...* and *I will never forget Thy statutes...*

Then the Small Litany of the Departed, as at a Pannykhida.

And the reader continues with the second half of the seventeenth kathisma, *I am Thine, save me...*, during which the choir sings softly *Save me, O Savior.*

The reader continues down to verse 174, *I have longed...*, after which the choir sings two concluding verses thrice each, *My soul shall live...* and *I have gone astray...*

And the choir immediately begins the **evlogitaria of the departed**, as at a Pannykhida:

Blessed art Thou, O Lord, teach me Thy statutes. The choir of the saints...

Then again the Small Litany of the Departed, as at a Pannykhida.

Sessional hymns from the Triodion.

Psalm 50

Then immediately the **canons:**

Odes one through five:

In a temple of the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

Then: Four troparia from the canon in the Menaion

In a temple of the Lord or Theotokos:

Six troparia (including the irmos) from the canon of the temple

Four troparia from the canon in the Menaion

In a temple of a saint:

Six troparia (including the irmos) from the canon in the Menaion

Four troparia from the canon of the temple

After the irmos we read one troparion, without any verse, and then before the remaining troparia we use the last six verses of the relevant Biblical Ode, followed by *Glory...* and *Now and ever...*

At odes one, four, and five we do not sing **katavasiæ...**. At ode three we chant the irmos of the last canon as katavasia.

After Ode III there is a small litany followed by the kontakion and ikos from the Menaion, and the sessional hymns from the Triodion.

Odes six through nine:

Six troparia (including the irmos) from the canon in the Menaion

Four troparia from the first four-canticled[115] canon in the Triodion

Four troparia from the second four-canticled canon in the Triodion, with two additional troparia at the end to the martyrs and for the departed.

After each ode we sing the irmos of the second four-canticled canon as the katavasia.

We do not read the Biblical Odes in full, but with the troparia of the four-canticled canons we use the last six verses of the appropriate Biblical Ode. Before the troparia of the canon in the Menaion we use the appropriate refrain (see chapter eight).

After Ode VI there is a small litany of the departed followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX *It is truly meet...* and a small litany

Exapostilarion from the Triodion; *Glory...* another; *Now and ever...* theotokion.

Then the **Praises** (all the verses down to *Praise Him for His mighty acts...* are read) with four stichera of the martyrs, in the tone of the week; *Glory...* of the departed, same tone; *Now and ever...* theotokion, same tone. All these stichera may be found in the Octoechos or in the Triodion Supplement (pages 274-306).

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[115] That is, having four odes.

Priest: *Glory to Thee Who hast...* and the Doxology is read.

At the **Aposticha** we sing the stichera of the departed in the tone of the week, with their verses; *Glory...* doxasticon of the departed; *Now and ever...* theotokion. All these stichera may be found in the Octoechos or in the Triodion Supplement (pages 274-306).

It is good to give praise... (once) and the Trisagion Prayers

The **troparia** (Triodion, page 100):

Apostles, martyrs and prophets...

Glory... Remember Thy servants...

Now and ever... O Holy Mother...

And the rest of Matins, according to the usual non-Lenten order, followed immediately by the First Hour.

The Hours

The **troparia**, *Apostles, martyrs...* and *Remember Thy servants...* The **kontakion,** *With the saints...*

Divine Liturgy of Saint John Chrysostom

At the **Beatitudes** we read six troparia from the Octoechos.

Troparia and kontakia:

Apostles, martyrs...

Remember, O Lord...

Glory... With the saints give rest...

Now and ever... In thee we have a wall...

Prokeimenon of the day, *Rejoice in the Lord...* and of the departed, *Their souls shall dwell...*

Epistle of the day and of the departed

Alleluia of the day and of the departed

Gospel of the day and of the departed

Communion hymn of the day, *Rejoice in the Lord...* and of the departed, *Blessed are they whom Thou hast chosen...*

THE SECOND SUNDAY OF LENT (§3B15)
COMMEMORATION OF SAINT GREGORY PALAMAS

Vespers

At *Lord I have cried...* we insert ten stichera:

We chant six stichera from the Octoechos

And three from the Triodion, repeating the first, second tone: *What hymns of praise...*

Glory... from the Triodion, sixth tone: *Thrice-blessed saint...*

Now and ever... the dogmaticon in the tone of the week

If **Litya** be served:

Sticheron of the temple

Glory... from the Triodion, sixth tone: *Full of grace...*[116]

Now and ever... resurrectional theotokion from the Aposticha in the sixth tone

At the **Aposticha:**

We sing the stichera of the Octoechos with their verses.

Glory... from the Triodion, eighth tone: *Thy tongue, watchful...*

Now and ever... resurrectional theotokion from the Aposticha in the eighth tone

Troparia:

If Vigil be served we sing *O Theotokos Virgin rejoice...*, thrice.

Otherwise we sing the Sunday troparion; *Glory...* from the Triodion, eighth tone: *O Gregory the Wonderworker...; Now and ever...* resurrectional theotokion, same tone.

At Matins

After *God is the Lord...* we sing the troparia:

Sunday troparion, twice

Glory... from the Triodion, eighth tone: *O Gregory the Wonderworker...*

Now and ever... resurrectional theotokion, same tone.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

Blessed are the blameless... (Psalm 118).

After the evlogitaria and litany we read the hypakoë and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...* and the rest, as given in the Triodion or Horologion

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[116] The Slavonic Triodion does not provide a sticheron of the saint at the Litya, nor is such mentioned by the Slavonic Typicon.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Four troparia of the first canon from the Triodion with the refrain, *Have mercy on me, O God have mercy on me.*

Six troparia of the second canon from the Triodion, with the refrain, *Holy hierarch father Gregory, entreat God for us.*

Katavasia: *I shall open my mouth…*

After Ode III there is a small litany followed by the kontakion and sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos of the saint, from the Triodion.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify…*

After Ode IX there is a small litany.

Exapostilaria:

Holy is the Lord…

The appointed exapostilarion of the resurrection

Glory…, from the Triodion: *Hail, glory of the fathers…*

Now and ever…, theotokion from the Triodion: *O Lady, Queen of all…*

At the **Praises** we insert nine stichera:

We chant five stichera from the Octoechos

And three stichera of the saint from the Triodion, with their own verses, first tone: *In the world…*

And one more sticheron of the Triodion, sixth tone: *In this season…*, preceded by the verse, *Arise, O Lord my God…*

Glory…, the same sticheron from the Triodion, same tone: *In this season…*

Now and ever… Most blessed art thou…

After the dismissal: *Glory… Now and ever…* and the appointed **gospel sticheron**.

At the Hours

Troparia: We read the Sunday troparion; *Glory…* the troparion from the Triodion; *Now and ever…* the theotokion from the Horologion.

Kontakion:

At the First and Sixth Hours: kontakion from the Triodion (Triodion page 319)

At the Third and Ninth Hours: kontakion of the saint (Triodion page 324)

At Liturgy

(Of Saint Basil the Great)

At the **Beatitudes** we read six troparia of the resurrection and four troparia of Ode III of the second canon from the Triodion (of the saint).

Troparia and Kontakia:

In a temple dedicated to the Lord:
Sunday troparion
Troparion of Saint Gregory (from the Triodion)
Glory... kontakion of Saint Gregory
Now and ever... kontakion from the Triodion

In a temple dedicated to the Theotokos:
Sunday troparion
Troparion of the temple
Troparion of Saint Gregory (from the Triodion)
Kontakion from the Triodion
Glory... kontakion of Saint Gregory
Now and ever... kontakion of the temple

In a temple dedicated to a saint:
Sunday troparion
Troparion of the temple
Troparion of Saint Gregory (from the Triodion)
Kontakion of the temple
Glory... kontakion of Saint Gregory
Now and ever... kontakion from the Triodion

Prokeimena, fifth tone: *Thou, O Lord, shalt keep us*... and of the saint, first tone: *My mouth shall speak wisdom*...

Epistles: Hebrews §304 (1:10-2:3) (of the day)
Hebrews §318 (7:26-8:2) (of the saint)

Alleluia: in the tone of the week[117] and of the saint,[118] second tone, *The mouth of the righteous*...

Gospels: Mark §7 (2:1-12) (of the day)
John §36 (10:9-16) (of the saint)

Instead of *It is truly meet*... we sing *In thee rejoiceth*...

Communion Hymn: *Praise the Lord*... and *In everlasting remembrance*...

[117] In the Greek practice Alleluia is in the fifth tone, *I will sing of Thy mercies*...

[118] Although not specifically mentioned in the Typicon, and not provided in the service books, some authorities (specifically Rozanov) maintain that the general Alleluia verse for a hierarch should be used, as the general Prokeimenon is also used.

THE THIRD SUNDAY OF LENT (§3B16)
VENERATION OF THE PRECIOUS CROSS

Before the beginning of the Vigil, the priest and deacon, in their vestments, go to the Table Oblation, where the precious Cross, decorated with various flowers and lying on a tray that covered with an Aer, has been prepared. The Royal Doors and the curtain are closed. T deacon gives the censer to the priest, who censes the precious Cross and then returns t censer to the deacon. Then the deacon says: *Bless, Master.* Priest: *Blessed is our God* Reader: Trisagion Prayers. Priest: *For Thine is the Kingdom...* Then are sung the troparic *O Lord, save Thy people... Glory... Now and ever...* and the kontakion from the Triodion, *T fiery sword no longer...* During the singing, the priest makes a prostration, then he places t tray with the Cross on his head and carries it to the Holy Table, preceded by candle-beare and the deacon who censes the Cross. The priest puts the Cross on the Holy Table on t place of the Gospel Book, which has previously been set upright at the back of the Holy Tab The deacon gives the censer to the priest, and then the priest and deacon cense three tim around the Holy Table. The priest returns the censer to the deacon, who then censes t priest three times. A lighted candle is set before the Cross. Then the curtain and the Roy Doors are opened and the Vigil begins.

At Vespers

At *Lord I have cried...* we insert ten stichera:

We chant six stichera from the Octoechos

And four from the Triodion, fifth tone: *Shine, cross of the Lord...*

Glory... from the Triodion, third tone: *O Christ our God...*

Now and ever... the dogmaticon in the tone of the week

If **Litya** be served:

Sticheron of the temple

Glory... Now and ever... from the Triodion, fifth tone: *Beholding Thee...*

At the **Aposticha:**

We sing the stichera of the Octoechos with their verses.

Glory... Now and ever..., from the Triodion, fourth tone: *O Lord Who hast helped..*

Troparia:

O Theotokos Virgin rejoice..., twice

And the troparion of the Cross, *O Lord, save Thy people...*, once

At Matins

After *God is the Lord...* we sing the troparia:

Sunday troparion, twice

Glory... from the Triodion, first tone: *O Lord, save Thy people...*

Now and ever... resurrectional theotokion, same tone.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

If it be a temple dedicated to the Cross:

We sing the Polyeleos and Magnification. And after the hypakoë of the tone we read the sessional hymn of the Cross, *In Paradise of old...* and then the Hymns of Ascents and prokeimenon in the tone of the week.

If it be not a temple of the Cross:

Blessed are the blameless... (Psalm 118).

And after the evlogitaria and litany we read the hypakoë and sing the Hymns of Ascents and prokeimenon in the tone of the week.

During the singing of *Having beheld the resurrection...*, the Gospel Book is held up by the priest who faces the people, but it is not subsequently set before them for veneration, on account of the adoration of the Cross at the end of the service. Instead, the Gospel Book is returned to the back of the Holy Table after the singing of *Having beheld the resurrection...* is completed.

After Psalm 50: *Glory... The doors of repentance...* and the rest, as given in the Triodion or Horologion

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The canons:

Irmos, two troparia, and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Eight troparia of the canon from the Triodion with the refrain, *Glory to Thy precious Cross, O Lord.*

Katavasia, first tone: *Moses the servant of God...*

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify...*

After Ode IX there is a small litany.

Exapostilaria:

Holy is the Lord...

The appointed exapostilarion of the resurrection

Glory..., from the Triodion: *Seeing the Precious Cross...*

Now and ever..., theotokion from the Triodion: *All-hallowed Lady...*

At the **Praises** we insert nine stichera:

We chant four stichera from the Octoechos

And three stichera from the Triodion, repeating the first, fourth tone: *With our voices...* (the last two stichera have their own verses in the Triodion)

Then another sticheron from the Triodion, eighth tone: *The Lord of all...*, with the verse *Arise, O Lord my God...*

Glory..., the same sticheron from the Triodion, same tone: *The Lord of all...*

Now and ever... Most blessed art thou...

During the stichera of the Praises, the officiating priest puts on all his vestments, as at the Liturgy. While the choir sings the Great Doxology, the deacon gives the censer to the priest and they cense three times around the Holy Table, whereon the precious Cross has been placed; they cense the Cross from the four sides. The priest gives the censer to the deacon. While the choir sings the concluding *Holy God...* to a slow and solemn melody, the priest makes a prostration, takes the Cross with the tray and, placing it upon his head, proceeds around the Holy Table and out of the Altar through the north door, preceded by candle-bearers and the deacon who censes the Holy Cross. The priest stops in front of the Royal Doors facing to the east, and when the final *Holy God...* has ended, he raises up the Holy Cross and, making the sing of the Cross with it, says *Wisdom! Aright!*

Then we sing the troparion of the Cross, *O Lord, save Thy people...*, thrice.

The priest proceeds to the center of the church and places the Cross on a table or analogion specially prepared for it. The deacon gives the censer to the priest, and they cense the Cross from the four sides of the table, going around it three times. The priest gives the censer to the deacon, who then censes the priest three times. Then the clergy sing three times, *Before Thy Cross...* This is also repeated three times by the choir and people.

Meanwhile, the priest makes two prostrations in front of the Cross and kisses it, after which he makes another prostration. The Cross is then venerated by the other clergy in order of rank and by all the faithful, each making two prostrations before venerating the Cross and one after.

During the veneration of the Cross, the choir sings the appointed hymns (Triodion page 348)

When the singing of the stichera has been completed, the deacon or priest intones the usual litanies

After the dismissal: *Glory... Now and ever...* and the appointed **gospel sticheron**.

At the Hours

Troparia: We read the Sunday troparion; *Glory...* the troparion of the Cross; *Now and ever...* the theotokion from the Horologion. **Kontakion** of the Cross.

At Liturgy

(Of Saint Basil the Great)

At the **Beatitudes** we read six troparia of the resurrection and four troparia of Ode VI of the canon from the Triodion.

Troparia and Kontakia:

Sunday troparion

Troparion of the Cross

Glory... Now and ever... Kontakion of the Cross

Instead of the **Trisagion** we sing, *Before Thy Cross...*

Prokeimenon, sixth tone: *O Lord, save Thy people...*

Epistle: Hebrews §311 (4:14-5:6)

Alleluia, first[119] tone: *Remember Thy congregation...*

Gospel: Mark §37 (8:34-9:1)

Instead of *It is truly meet...* we sing *In thee rejoiceth...*

Communion Hymn: *The light of Thy countenance...*

THE FOURTH SUNDAY OF LENT (§3B17)
SAINT JOHN OF THE LADDER

At Vespers

At *Lord I have cried...* we insert ten stichera:

We chant seven stichera from the Octoechos

And three from the Triodion, eighth tone: *O holy father John...*

Glory... from the Triodion, fifth tone: *O holy father, hearing...*

Now and ever... the dogmaticon in the tone of the week

If **Litya** be served:

Sticheron of the temple

Glory... from the Triodion, eighth tone: *We and all who follow...*[120]

Now and ever... resurrectional theotokion from the Aposticha in the eighth tone.

At the **Aposticha**:

We sing the stichera of the Octoechos with their verses.

Glory... from the Triodion, second tone: *Let us honor...*

Now and ever... resurrectional theotokion from the Aposticha in the second tone.

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[119] In the Slavonic Epistle and Typicon, the Alleluia is given as eighth tone, instead of first tone; this, however, seems to be an error. In most other instances first tone is prescribed for this Alleluia verse.

[120] The Slavonic Triodion does not provide a sticheron of the saint at the Litya, nor is such mentioned by the Slavonic Typicon.

Troparia:

If Vigil be served we sing *O Theotokos Virgin rejoice...*, thrice.

Otherwise we sing the Sunday troparion; *Glory...* from the Triodion, first tone: *O John our father... Now and ever...* theotokion, same tone: *When Gabriel announced...*

At Matins

After *God is the Lord...* we sing the troparia:

Sunday troparion, twice

Glory... from the Triodion, first tone: *O John our father...*

Now and ever... theotokion, same tone: *When Gabriel announced...*

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

Blessed are the blameless... (Psalm 118).

After the evlogitaria and litany we read the hypakoë and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...* and the rest, as given in the Triodion or Horologion.

The canons:

Irmos, two troparia and theotokion from the canon of the resurrection in the Octoechos

Two troparia from the canon of the Theotokos in the Octoechos

Four troparia from the first canon in the Triodion, with the refrain, *Have mercy on me, O God, have mercy on me.*

Four troparia of the second canon from the Triodion, with the refrain, *Venerable father John, entreat God for us.*

Katavasia: *I shall open my mouth...*

After ode III there is a small litany followed by the kontakion,[121] *Truly the Lord has set...*, ikos, and sessional hymns from the Triodion.

After ode VI there is a small litany followed by the kontakion and ikos of the resurrection.

After ode VIII we sing the **Magnificat**, *My soul doth magnify...*

After ode IX there is a small litany.

Exapostilaria:

Holy is the Lord...

The appointed exapostilarion of the resurrection

Glory..., from the Triodion: *Thou hast rejected...*

Now and ever..., theotokion from the Triodion: *Saved through thee...*

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[121] The Triodion (Ware) has the kontakion located after Ode VI, as is the Greek practice.

At the **Praises** we insert nine stichera:

We chant eight stichera from the Octoechos; before the last two of these stichera, we use the following verses:

(1) *I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.*

(2) *I will be glad and rejoice in Thee, I will chant unto Thy name, O Most High.*

And one sticheron from the Triodion, first tone: *Come, let us work…* which is preceded by the verse, *Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.*

Glory…, the same sticheron from the Triodion, same tone: *The Kingdom of God…*

Now and ever… Most blessed art thou…

After the dismissal: *Glory… Now and ever…* and the appointed **gospel sticheron**.

At the Hours

Troparion of the resurrection and of the saint; **kontakion** of the resurrection.

At Liturgy

(Of Saint Basil the Great)

Note: An additional Lamb should be prepared if the Liturgy of the Presanctified is to be served on Thursday.

At the **Beatitudes** we read eight troparia of the resurrection.

The **troparia** and **kontakia** are chanted according to the usual order for a simple service. See §1A.

Prokeimena: in the tone of the week[122] and for the saint, seventh tone: *The saints shall boast…*

Epistles: Hebrews §314 (6:13-20) (for the day)

Ephesians §229 (5:9-19) (for the saint)

Alleluia: in the tone of the week[123] and for the saint, fourth tone: *They that are planted…*

Gospels: Mark §40 (9:17-31) (for the day)

Matthew §10 (4:25-5:12) (for the saint)

Instead of *It is truly meet…* we sing *In thee rejoiceth…*

Communion Hymn: *Praise the Lord…* and *In everlasting remembrance…*

[122] In the Greek practice the prokeimenon is in the seventh tone, *The Lord will give strength…*

[123] In the Greek practice the Alleluia is in the seventh tone, *It is a good thing…*; the additional verse for the saint is not found in the English Triodion (Ware).

THE FIFTH THURSDAY OF LENT (§3B18)
THE READING OF THE GREAT CANON

Vespers and Liturgy of the Presanctified

The Liturgy of the Presanctified follows the usual order (reading the seventh kathisma instead of the eighteenth).

At *Lord, I have cried...* we begin inserting the stichera from the Triodion at the verse, *The sinners shall fall into their own nets...* and after the usual verses continue with additional stichera and verses from the Triodion. (There are 29 stichera in all.)

Matins

According to the Typicon, Matins begins in the fourth hour of the night (about 10 o'clock in the evening) on Wednesday. In modern practice it is usually begun somewhat earlier.

Priest: *Blessed is our God...* and the usual beginning

Psalms 19 and 20

Glory... Now and ever...

Trisagion Prayers

Save, O Lord, Thy people... and two more troparia found in the Horologion

Litany: *Have mercy on us, O God...*

Priest: *Glory to the holy, and consubstantial...*

Reader: *Glory to God in the highest...* and he reads the **Six Psalms**, to which we listen with silence and compunction.

Litany: *In peace, let us pray to the Lord...*

Instead of *God is the Lord...* we sing **Alleluia** in the tone of the week, accompanied by the verses supplied in the Priest's Service Book (also in the Horologion).

Then we sing the **Hymns to the Trinity** in the tone of the week, from the Horologion (also printed in the appendix of the Triodion).

Then the choir sings: *Lord, have mercy,* thrice; *Glory...*

Reader: *Now and ever...* and the first appointed **kathisma** from the Psalter (kathisma eight).

After the kathisma there is no litany, but rather *Lord, have mercy,* thrice, followed by the **sessional hymns** of the Apostles in the tone of the week (these are included in the Triodion, pages 668-699). Then the first half of the **Life of Saint Mary of Egypt** is read.

Choir: *Lord, have mercy,* thrice, *Glory...* Reader: *Now and ever...* and **Psalm 50.**

The prayer *Save, O God, Thy people...* is not said.

The **Great canon** is sung slowly and with compunction. Before each troparion of the canon, we make the Sign of the Cross and bow once (thrice, according to the Typicon), and we sing, *Have mercy upon me, O God, have mercy upon me.* Before the troparia of St. Mary of Egypt we sing the refrain, *Venerable mother Mary, pray to God for us.* Before the troparia of St. Andrew we sing the refrain *Venerable father Andrew, pray to God for us.*

We do not read the verses of the biblical odes. The irmoi of the Great canon are sung twice (except at the second and third odes, when two different canons and irmoi are sung). After the first, second, fourth, fifth, and seventh odes we do not sing the katavasia.

After Ode III we repeat the irmos, *O Lord, upon the rock...* as the katavasia. Then a small litany followed by the sessional hymns from the Triodion. Thereafter we read the concluding half of the **Life of Saint Mary of Egypt.**

After the completion of the life we continue with the **fourth ode**. We read the two three-canticled canons of the Apostles, without bows or prostrations (the irmos of the first canon is read, not sung).[124] We then continue with the fourth ode of the Great canon.

After Ode VI we repeat the irmos, *With my whole heart I cried...* as the katavasia. Then a small litany followed by the kontakion and ikos from the Triodion. We then sing the Beatitudes in the sixth tone, with the troparia from the Triodion, after which we continue with the Great canon.

At the **eighth ode** we read the two three-canticled canons of the Apostles, without bows or prostrations (the irmos of the first canon is read, not sung). We then continue with the eighth ode of the Great canon.

After Ode VIII we sing *We praise, we bless and worship...* and then repeat the irmos, *The hosts of heaven give Him glory...* as the katavasia. We then sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX we repeat the irmos, *Conception without seed...* as the katavasia; thereafter there is a small litany. (*It is truly meet...* is not sung.)

We sing the **Hymn of Light** (Photogogicon) in the tone of the week, from the Horologion

The **Praises** are read, without stichera.

Priest: *To Thee glory is due...*

Reader: *Amen.*

Priest: *Glory to Thee Who hast showed us the light.*

And the reader continues with the **Small Doxology** (read, not sung).

Litany: *Let us complete our morning prayer unto the Lord...*

The Aposticha, with stichera from Triodion and the usual weekday verses (*We were filled...* etc.).

It is good to give praise... **once**.

Trisagion Prayers

Standing in the temple of thy glory...

Litany: *Have mercy on us...* with the exclamation, *For a merciful God art Thou...* Choir: *Amen.*

Reader: *O come, let us worship...* and he immediately begins the First Hour.

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[124] According to Slavonic Typicon we do not say *Glory...* and *Now and ever...* at the second three-canticled canon (as indicated in the Triodion). Instead we use the refrains *O Most Holy Trinity, our God, glory to Thee* and *O most holy Theotokos save us.* This is true also at the eighth and ninth odes.

The Hours

There is no kathisma reading at First Hour. At the other Hours, there are readings appointed from the Psalter (and Old Testament, at the Sixth Hour). At none of the Hours are the Lenten verses sung, but are read, accompanied not by prostrations, but by bows. After the Trisagion, at all the Hours, we read the kontakion from the Great canon, *My soul, O my soul...* The Prayer of Saint Ephraim is not said. At the Typika, the Beatitudes are not sung but read, without prostrations. We end Typika thus:

Trisagion Prayers

Kontakion, *My soul, O my soul...*

Lord, have mercy, forty times.

O All-holy Trinity...

Wisdom!

It is truly meet... (first half)

Most holy Theotokos save us!

(and we continue with) *More honorable...*

Glory to Thee, O Christ God...

Glory... Now and ever... Lord, have mercy, thrice, *Father (Master) bless!*

And the priest gives the dismissal.

Vespers and the Liturgy of the Presanctified

Thursday evening

The Liturgy of the Presanctified is served according to the usual order. Note that, instead of the eighteenth kathisma, we read the twelfth.

THE FIFTH SATURDAY OF LENT (§3B19)

On which we chant the Akathist Hymn to the Most Holy Theotokos

Matins

(Friday Evening)

Priest: *Blessed is our God...* and the usual beginning

Psalms 19 and 20

Glory... Now and ever...

Trisagion Prayers

Save, O Lord, Thy people... and two more troparia found in the Horologion

Litany: *Have mercy on us, O God...*

Priest: *Glory to the holy, and consubstantial...*

Reader: *Glory to God in the highest...* and he reads the **Six Psalms**, to which we listen with silence and compunction.

Litany: *In peace, let us pray to the Lord...*

God is the Lord... and the troparion, *Taking knowledge...* thrice.

Then we read the sixteenth kathisma followed by a small litany and the kontakion, *To thee, our leader...* (*To thee, the champion leader...*), during which the priest censes the iconostasis and the entire church. Then the priest, standing in the center of the church, reads the first section of the **Akathist Hymn**. We all remain standing while it is read. After the fourth kontakion, we again sing the first kontakion, *To thee, our leader...*

Then the seventeenth kathisma is read followed by a small litany and the kontakion, *To thee, our leader...* (*To thee, the Champion leader...*), during which there is a small censing. And we continue with the fourth ikos of the Akathist. After the seventh kontakion we again sing the first kontakion, *To thee, our leader...* And then **Psalm 50** is read, after which we immediately begin the **canons**:

Odes one through five:

In a temple dedicated to the resurrection:

From the preceding Sunday, in the tone of the week:

Irmos, twice, and two troparia of the resurrection

One troparion from the canon of the Cross and resurrection

One troparion from the canon of the Theotokos

Then:

Six troparia from the canon to the Theotokos in the Triodion

In a temple of the Lord:

Six troparia (including the irmos twice) from the canon of the temple

Six troparia from the canon to the Theotokos in the Triodion

In a temple of the Theotokos:

Twelve troparia (including the irmos, twice) from the canon to the Theotokos in the Triodion

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In a temple of a Saint:

Six troparia (including the irmos) from the canon to the Theotokos in the Triodion

Six troparia from the canon of the temple

As **katavasia** we sing the irmos of the canon to the Theotokos, *I shall open my mouth...*

After Ode III there is a small litany followed by the kontakion, *To thee, our leader...* (*To thee, the Champion leader...*), during which there is a small censing. And we continue with the seventh ikos of the Akathist. After the tenth kontakion we again sing the first kontakion, *To thee, our leader...* Then the sessional hymns from the Triodion.

Odes six through nine:

Six troparia (including the irmos, twice) from the canon to the Theotokos in the Triodion

Four troparia from the first four-canticled[125] canon in the Triodion

Four troparia from the second four-canticled canon in the Triodion, with two additional troparia at the end to the martyrs and for the departed

As the **katavasia** we sing the irmos of the second four-canticled canon.

After Ode VI there is a small litany followed by the kontakion, *To thee, our leader...* (*To thee, the Champion leader...*), during which there is a small censing. And we continue with the tenth ikos of the Akathist Hymn. After the thirteenth ikos (which is chanted thrice), the first ikos is again chanted. We then sing the first kontakion, *To thee, our leader...* And we continue with seventh ode of the canons.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX there is a small litany. (*It is truly meet...* is not sung.)

Exapostilarion from the Triodion, *The mystery hidden from all ages...*

The Praises: The first two verses are sung in the fourth tone (the tone of the first sticheron). We chant four stichera from the Triodion in the fourth tone, *A mystery hidden...*; *Glory... Now and ever...* in the same tone, *The Theotokos heard...*

The **Great Doxology** and then the **troparion** from the Triodion, *Taking knowledge...* (Triodion page 422). Then the litanies and dismissal of Matins according to the usual festal order.

Hours

Troparion: *Taking knowledge...* Kontakion: *To thee, our leader...* (*To thee the champion...*) (Both from Triodion, page 422)

Divine Liturgy (of Saint John Chrysostom)

At the **Beatitudes** we read four troparia from ode three of the canon to the Theotokos (from the Triodion) and four troparia from ode six of the same canon.

We sing the **troparion**, *Taking knowledge... Glory... Now and ever...* and the **kontakion**, *To thee, our leader...*

Prokeimenon, the Song of the Theotokos, third tone: *My soul doth magnify the Lord...*

Epistles: Hebrews §322 (9:24-28), of the day
Hebrews §320 (9:1-7), of the Theotokos

Alleluia of the Theotokos, eighth tone: *Arise, O Lord, into Thy rest...*

Gospels: Mark §35 (8:27-31), of the day
Luke §54 (10:38-42; 11:27-28), of the Theotokos

Communion hymn of the Theotokos: *I will receive the cup...*

[125] That is, having four odes.

THE FIFTH SUNDAY OF LENT (§3B20)
COMMEMORATION OF SAINT MARY OF EGYPT

Vespers

At *Lord I have cried...* we insert ten stichera:

We chant six stichera from the Octoechos

And three from the Triodion, repeating the first, sixth tone: *The pollution of past...*

Glory... from the Triodion, fourth tone: *The powers of Thy Cross...*

Now and ever... the dogmaticon in the tone of the week

If **Litya** be served:

Sticheron of the temple

Glory... from the Triodion, first tone: *O ye choirs...*[126]

Now and ever... resurrectional theotokion from the Aposticha of the first tone.

At the **Aposticha:**

We sing the stichera of the Octoechos with their verses.

Glory... from the Triodion, second tone: *The desires of thy soul...*

Now and ever... resurrectional theotokion from the Aposticha of the second tone.

Troparia:

If Vigil be served we sing *O Theotokos Virgin rejoice...*, thrice.

Otherwise we sing the Sunday troparion; *Glory...* from the Triodion, eighth tone: *In thee, O Mother... Now and ever...* theotokion, same tone: *O Loving Lord...*

Matins

After *God is the Lord...* we sing the troparia:

Sunday troparion, twice

Glory... from the Triodion, eighth tone: *In thee, O Mother...*

Now and ever... theotokion, same tone: *O Loving Lord...*

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

Blessed are the blameless... (Psalm 118).

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

After Psalm 50: *Glory... The doors of repentance...* and the rest, as given in the Triodion or Horologion.

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[126] The Slavonic Triodion does not provide a sticheron of the saint at the Litya, nor is such mentioned by the Slavonic Typicon.

The canons:

Irmos, two troparia, and theotokion from the canon of the resurrection in the Octoechos

Two troparia from the canon of the Theotokos in the Octoechos

Four troparia from the first canon in the Triodion, with the refrain, *Have mercy on me, O God, have mercy on me.*

Four troparia from the second canon in the Triodion, with the refrain, *Venerable mother Mary, entreat God for us.*

Katavasia: *I shall open my mouth…*

After Ode III there is a small litany followed by the kontakion,[127] *Once thou wast defiled…*, ikos, and sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos of the resurrection.

After Ode VIII we sing the **Magnificat**, *My soul doth magnify…*

After Ode IX there is a small litany.

Exapostilaria:

Holy is the Lord…

The appointed exapostilarion of the resurrection

Glory… from the Triodion: *Thee we have as a pattern…*

Now and ever… theotokion from the Triodion: *O sweetness of the angels…*

At the **Praises** we insert nine stichera:

We chant eight stichera from the Octoechos; before the last two of these stichera, we use the following verses:

(1) *I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.*

(2) *I will be glad and rejoice in Thee, I will chant unto Thy name, O Most High.*

And one sticheron from the Triodion, first tone: *The Kingdom of God…* which is preceded by the verse, *Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.*

Glory… the same sticheron from the Triodion, same tone: *The Kingdom of God…*

Now and ever… Most blessed art thou…

After the dismissal: *Glory… Now and ever…* and the appointed **gospel sticheron**.

[127] The Triodion (Ware) has the kontakion located after Ode VI, as is the Greek practice.

At the Hours

Troparion of the resurrection and of the saint; **kontakion** of the resurrection.

At Liturgy

(Of Saint Basil the Great)

At the **Beatitudes** we read eight troparia of the resurrection.

The **troparia** and **kontakia** are chanted according to the usual order for a simple service. See §1A.

Prokeimena: in the tone of the week[128] and of the saint, fourth tone: *Wondrous is God...*

Epistles: Hebrews §321 from the half (9:11-14) (for the day)

Galatians §208 (3:23-29) (for the saint)

Alleluia: in the tone of the week[129] and of the saint,[130] first tone, *With patience I waited patiently...*

Gospels: Mark 47 (10:32-45) (for the day)

Luke §33 (7:36-50) (for the saint)

Instead of *It is truly meet...* we sing *In thee rejoiceth...*

Communion Hymn: *Praise the Lord...* and *In everlasting remembrance...*

THE SIXTH SATURDAY OF LENT (§3B21)
COMMEMORATION OF THE HOLY AND RIGHTEOUS LAZARUS

At Vespers and Liturgy of the Presanctified

On Friday Evening

At *Lord, I have cried...* we insert ten stichera:

The idiomelon, eighth tone: *Having completed...*, twice

The martyricon, same tone: *O martyrs of the Lord...*

Then five stichera of Lazarus, repeating the first two, sixth tone: *O Lord, wishing to see...*

Glory..., eighth tone: *Standing before the tomb...*

Now and ever..., same tone: *Having completed...*

Entrance with Censer

Then the prokeimena and readings from the Triodion and the rest of the Liturgy of the Presanctified as usual.

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[128] In the Greek practice, eighth tone: *Make your vows...*

[129] In the Greek practice Alleluia is in the fifth tone, *I will sing of Thy mercies...*

[130] Although not specifically mentioned in the Typicon, and not provided in the service books, some authorities (specifically Rozanov) maintain that the general Alleluia verse for a venerable woman should be used, as the general Prokeimenon is also used.

At Great Compline

After the first trisagion we read the troparion of the feast, *Giving us before Thy passion...* (Triodion page 476).

After the second trisagion we sing the troparia as usual, *Have mercy on us...*

After the Doxology we chant the canon from the Triodion, first tone. After the ninth ode of the canon, instead of *It is truly meet...*, both choirs together sing the irmos again, *He hath showed strength...*

After the trisagion we read the kontakion of the feast, *Christ, the joy of all...* (Triodion page 483).

There is a lesser dismissal, as indicated in the Horologion for Friday evening.

At the Midnight Office

After the first trisagion we read the troparion of the feast, *Giving us before Thy passion...* (Triodion page 476), instead of the troparia, *O Thou Who art by nature...*

After the second trisagion we read the kontakion of the feast, *Christ, the joy of all...* (Triodion page 483), instead of the troparia, *Remember, O Lord, for Thou art good...* Then *Lord, have mercy,* twelve times and the dismissal. The prayer, *Remember, O Lord, our fathers...* is not said.

At Matins

After *God is the Lord...* we sing the troparion, first tone: *Giving us before...* twice; *Glory... Now and ever... Giving us before...* once more.

After the first reading from the Psalter (Kathisma XVI), we read the sessional hymn from the Triodion, *Taking pity, O Christ...*, twice.

After the second reading from the Psalter (Kathisma XVII) we sing the **Evlogitaria of the resurrection**: *Blessed art Thou, O Lord, teach me Thy statutes. The assembly of angels was amazed...* and the rest as on Sundays. Then a small litany and the sessional hymn: *O Fountain of wisdom...*, twice.

Then we sing *Having beheld the resurrection of Christ...* as on Sundays, followed by Psalm 50.

The prayer, *Save, O God, Thy people...* is not said.

Then the **canons**:

Up to the end of the fifth ode we use two canons from the Triodion, the first with eight troparia (including the irmos, twice) and the second with six. The refrain for both is *Glory to Thee, our God, glory to Thee.*

At the sixth ode we begin the four-canticled canons. The irmos of the first canon is sung twice, and the troparia of the two canons are then repeated so as to make up the number twelve.

After each ode we sing the irmos of the second canon as the katavasia.

After Ode III there is a small litany followed by the sessional hymns from the Triodion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we **do not** sing the **Magnificat**, *My soul doth magnify…*

After Ode IX there is a small litany. (*It is truly meet…* is not sung.)

Exapostilaria:

Holy is the Lord our God, thrice, in the first tone.

Then the exapostilarion from the Triodion: *At Thy word, O Word of God…* twice.

Glory… Now and ever… Through Lazarus, O death…

At the **Praises:**

We sing eight stichera from the Triodion

(The verses for the last two stichera are the same as those used on most Sundays: *Arise, O Lord…* and *I will confess Thee…*)

Glory…, second tone: *A great and marvelous wonder…*

Now and ever…, same tone: *Most blessed art thou…*

We sing the **Doxology** and then the troparion, *Giving us before…*

Then the litanies and dismissal according to the usual festal order.

At the Hours

The **troparion** and **kontakion** from the Triodion.

At Liturgy

(Of Saint John Chrysostom)

At the **Beatitudes** we read four troparia from the third ode of the first canon in the Triodion and four from the sixth ode of the second canon.

We sing the troparion and kontakion of the feast.

Instead of *Holy God…* we sing *As many as have been baptized…*

Prokeimenon in the third tone, *The Lord is my light…*

Epistle: Hebrews §333 from the half (12:28-13:8).

Alleluia in the fifth tone, *The Lord is King…*

Gospel: John §39 (11:1-45).

Instead of *It is truly meet…* we sing the irmos of the ninth ode, *With all peoples let us honor…*

Communion Hymn: *Out of the mouths of babes…*

PALM SUNDAY (§3B22)
THE ENTRY OF OUR LORD INTO JERUSALEM

Note: The Octoechos is not used on this day, nor do the services follow the normal Sunday order.

At Vespers

We sing *Blessed is the man...*, the entire **kathisma** (as is usual on Sunday).

At *Lord, I have cried...* we insert ten stichera:

We sing five stichera from the Triodion, each being repeated, sixth tone: *Today the grace...*

Glory... same tone: again the first sticheron: *Today the grace...*

Now and ever... Today the grace... (again).

We sing the usual **prokeimenon** for Saturday evening: *The Lord is king...*

Three **readings**:

Genesis 49:1-2, 8-12: *Jacob called his sons...*

Zephaniah (Sophanias) 3:14-19: *Thus saith the Lord: Rejoice, O daughter...*

Zechariah 9:9-15: *Thus saith the Lord: Rejoice greatly, O daughter...*

At the **Litya** we sing the stichera of the Triodion:

First tone: *The All-Holy Spirit...* and the rest

Glory... Now and ever... third tone: *Six days before the Passover...*

At the **Aposticha**:

Stichera, eighth tone: *Rejoice and be glad...* with their verses.

Glory... sixth tone: *Today the grace...*

Now and ever... Today the grace... (again)

At the **Blessing of the Loaves:**

The troparion of the feast: *Giving us before Thy Passion...*, twice.

And another: *Buried with Thee through Baptism...*, once.

At Matins

At *God is the Lord...*:

Giving us before Thy Passion..., twice

Glory... Now and ever... Buried with Thee through Baptism..., once

The usual Sunday kathismata (II and III) are read followed by the sessional hymns from the Triodion.

Polyeleos and then the **Magnification**: *We magnify Thee, O Christ the Giver of Life...* with the selected psalm verses.

We do not sing the evlogitaria of the resurrection, *Blessed art Thou, O Lord...*

After the small litany, we chant the sessional hymn from the Triodion: *He Who sitteth upon the throne...*

From my youth up…

Prokeimenon: *Out of the mouths of babes and sucklings…*

Gospel: Matthew §83 (21:1-11, 15-17)

We do not sing *Having beheld the resurrection of Christ…* but immediately read Psalm 50.

After Psalm 50: **The Blessing of the Palms** with the appointed hymns (Triodion page 495). We then venerate the Gospel, and the priest distributes the palms, together with lighted candles, which we hold until the end of the service.

The canon: At each ode the irmos is chanted twice and then the troparia are repeated so as to make up the number twelve. The irmos is repeated as the katavasia. We use the refrain *Glory to Thee, our God, glory to Thee.*

After Ode III there is a small litany followed by the hypakoë from the Triodion: *First they sang in praise…*

After Ode VI there is a small litany followed by the kontakion and ikos from the Triodion.

After Ode VIII we do not sing the **Magnificat**, *My soul doth magnify…*

After Ode IX there is a small litany.

As the **exapostilarion** we sing *Holy is the Lord our God*, in the fourth tone; there is no additional exapostilarion.

At the **Praises** we insert six stichera:

> We chant four stichera from the Triodion, repeating the first two, fourth tone: *A very great multitude…*
>
> *Glory… Now and ever…*, sixth tone: *Six days before...*

The **Great Doxology** is sung followed by the troparion: *Giving us before Thy Passion…* [131]

At the Hours

At all the hours we read both **troparia** from the Triodion and the **kontakion** from the Triodion.

At Liturgy

(Of Saint John Chrysostom)

Note: Additional Lambs need to be prepared for the Liturgies of the Presanctified on Monday, Tuesday, and Wednesday.

Festal **Antiphons**

At the Small Entrance, the following verse is said by the deacon or priest:

> *Blessed is He that cometh in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord, and hath appeared unto us.*

[131] In the Greek practice the second troparion, *Buried with Thee…*, is sung.

Troparia and Kontakia:

Giving us before Thy Passion…

Glory… Buried with Thee…

Now and ever… Seated in heaven upon Thy throne…

Prokeimenon: *Blessed is He that cometh…*

Epistle: Philippians §247 (4:4-9).

Alleluia: *O sing unto the Lord…*

Gospel: John §41 (12:1-18).

Instead of *It is truly meet…* we sing the irmos of the ninth ode, *The Lord is God…*

Communion Hymn: *Blessed is He that cometh in the Name of the Lord…*

Vespers

Priest: *Blessed is our God…* and the usual beginning.

Psalm 103, *Bless the Lord, O my soul…*

The Litany of Peace

At *Lord, I have cried…* we insert six stichera:

We sing three stichera from the Triodion, each being repeated, eighth tone: *Rejoice and be glad…*

Glory… same tone: again the first sticheron: *Rejoice and be glad…*

Now and ever… O Thou who ridest on the cherubim…

Entrance with the censer and *O Gentle Light…*

Then the usual Sunday evening **prokeimenon**, *Behold now, bless ye the Lord…*

Vouchsafe, O Lord… (During which the priest removes his phelonion, and puts on a dark-colored epitrachilion.)

Litany: *Let us complete our evening prayer…*

Apposticha with three stichera from the Triodion:

Second tone: *Passing from one divine feast…*

Refrain: *O sing unto the Lord…*

Third tone: *It is a fearful thing…*

Refrain: *All the ends of the earth…*

Seventh tone: *O evil and adulterous synagogue…*

Glory… second tone: *Passing from one divine feast…* (again)

Now and ever… third tone: *It is a fearful thing…* (again)

Now lettest Thou...

Trisagion Prayers

O Theotokos and Virgin, rejoice... and a prostration.

Glory... O Baptizer of Christ... prostration.

Now and ever... Plead in our behalf... prostration.

Beneath thy compassion... bow from the waist.

Lord, have mercy. Forty times.

Glory... Now and ever...

More honorable...

In the name of the Lord...

Priest: *He that is is blessed...*

Reader: *Amen. O Heavenly King, strengthen Orthodox...*

Prayer of Saint Ephraim once, with three prostrations.

Priest: *Glory to Thee, O Christ God...*

Choir: *Glory... Now and ever... Lord, have mercy.* Thrice. *Father (Master) bless!*

And the priest gives the **dismissal**: *May the Lord Who cometh to His voluntary Passion, Christ our True God...*

Note: According to the service books of the Kiev Caves Monastery, the saints of the day and of the temple are not named at the dismissal during Holy Week.

At Small Compline

Small Compline is read as usual.

After the Creed we chant the three-canticled canon of Great Monday, eighth tone (Triodion, pages 506-510): The irmoi are chanted twice each and the troparia are read according to their number, without being repeated. At the end of each ode the irmos is repeated as the katavasia. At the end of the ninth ode the irmos, *Virginity is alien...*, is sung again, by both choirs, in place of *It is truly meet...*

After the Trisagion Prayers the kontakion of the Triodion is read, *Jacob lamented the loss of Joseph...* (Triodion, page 513).

After *More honorable... In the name of the Lord...* and *Through the prayers...* the prayer of Saint Ephraim is said twice, with twelve bows and the prayer *O God, cleanse me a sinner.* Then the Trisagion Prayers. And after *Our Father...* we say *Lord, have mercy,* twelve times, and the prayer, *O undefiled, untainted...*

At the end we use the dismissal: *May the Lord Who cometh to His voluntary Passion, Christ our True God...*

CONCERNING THE READING OF THE GOSPELS AT THE HOURS DURING PASSION WEEK

The four Gospels are read at the Hours on Monday, Tuesday, and Wednesday of Passion Week. The Gospel is read after the Theotokion at the Third and Ninth Hours. At the Sixth Hour the reading immediately follows the reading from the Old Testament. There is a full censing at the Third Hour; at the Sixth Hour only the Altar, Gospel and Iconostasis are censed; at the Ninth Hour there is again a full censing. According to the Typicon the censing takes place during the reading of the Theotokion, but in practice is done during the opening psalms of the Hour.

At the Third Hour the Gospel reading is prefaced by, *And that He will vouchsafe unto us...* and the rest as usual. The readings at the Sixth and Ninth Hours are prefaced only by *Wisdom! Aright! Let us hear...*, and the rest. The Gospel is read with the priest vested in phelonion, with the Royal Doors open.

According to the Typicon, the Gospel according to Matthew is divided into two parts which are read at the Third and Sixth Hours on Monday. The Gospel according to Mark is also divided into two parts which are read on Monday at Ninth Hour and on Tuesday at the Third Hour. The Gospel according to Luke is divided into three parts which are read on Tuesday at the Sixth and Ninth Hours and on Wednesday at the Third Hour. The Gospel according to John is divided into two parts, but it is read only up to the 13th verse of the 32nd chapter. The Gospel according to John is read at the Sixth and Ninth Hours on Wednesday.

Note: In some places it is the custom to read two or three of the Gospels during the sixth week of Great Lent. In this case the remaining reading is distributed over the first three days of Passion Week.

GREAT AND HOLY MONDAY (§3B23)

At Matins

Blessed is our God...

The **usual beginning** (see appendix I).[132]

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through *Our Father...* and the exclamation by the priest, *For Thine is the kingdom...*

The troparia, *Save, O Lord...* and the rest as given in the Horologion.

The litany: *Have mercy on us...*

Priest: *Glory to the holy and consubstantial...*

And the reader begins the Six Psalms as usual.

[132] If Matins be preceded by another service, the reader omits *Glory to Thee...* and *Heavenly King...* beginning with *Holy God...* The reader **does not** omit the Trisagion Prayers, as is done outside Lent.

We sing **Alleluia** with the usual verses, followed by the troparion, eighth tone, *Behold the Bridegroom...*, twice; *Glory... Now and ever...* the same.

Then kathisma IV is read, after which there is no litany, but rather *Lord, have mercy,* thrice, and the sessional hymn, *Today the Holy Passion...,* twice.

Then kathisma V is read followed by the sessional hymn, *O Judge invisible...*, twice.

Then kathisma VI is read followed by the sessional hymn, *The first-fruits...*, twice.

And then immediately: *And that He will vouchsafe unto us...* and *Lord, have mercy,* thrice.

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading... ...Matthew.

Glory to Thee, O Lord...

And the **Gospel**: Matthew §84 - §88 (21:18-22:43).

Psalm 50 and the prayer: *Save, O God, Thy people...*

Then the canon:

We use the three-canticled canon (with the first, eighth, and ninth odes). In each ode the irmos is sung twice, and the troparia are repeated so as to make twelve. The irmos is repeated as the katavasia.

After the first ode there is a small litany with the exclamation, *For Thou art the King of Peace...* followed by the kontakion and ikos from the Triodion.

At the ninth ode we do not sing the Magnificat.

After the ninth ode there is a small litany. (*It is truly meet...* is not sung.)

We sing the **exapostilarion**, *I see Thy bridal chamber...,* twice; *Glory... Now and ever...* the same, once.

Then the **Praises** with four stichera:

(All the verses down to *Praise Him for His mighty acts...* are read.)

We chant two stichera from the Triodion, each being repeated.

Glory... Now and ever..., fifth tone: *O Lord, as Thou camest...*

Priest: *Glory to Thee Who hast...* and the Doxology is read.

Litany: *Let us complete our morning prayer...*

Aposticha with three stichera from the Triodion; *Glory... Now and ever...,* eighth tone: *The serpent found a second Eve...*

It is good to give praise..., twice, and the rest of Matins according to the usual Lenten order. The **First Hour** is then read, without a kathisma, according to the usual Lenten order. After the Trisagion Prayers we read the kontakion of the Triodion, *Jacob lamented the loss of Joseph...,* instead of the usual kontakion, *The most glorious Mother of God...* At the end we use the dismissal: *May the Lord Who cometh to His voluntary Passion, Christ our True God...*

At the Hours

The Third, Sixth, and Ninth Hours are read together, with the appointed kathismata and portions of the Gospel. See note above, on page 138. At the Sixth Hour we chant the Troparion of the Prophecy and a reading from Ezekiel (1:1-20), with its prokeimena. At all the Hours, as well as at Typika, the kontakion of the Triodion is read, *Jacob lamented the loss of Joseph...* without any further kontakia. At the end of Typika we use the dismissal: *May the Lord Who cometh to His voluntary Passion, Christ our True God...*

At Vespers

(Together with the Liturgy of the Presanctified Gifts)

We follow the usual order of the Liturgy of the Presanctified (as outlined in §3A1, Vespers variant III).

We chant *Lord, I have cried...*, with ten stichera from the Praises and Aposticha of Matins, as follows:

First tone: *As the Lord went to His voluntary Passion...* (twice).

Fifth tone: *We have come, O faithful...* (twice).

O Lord, as Thou camest to Thy Passion... (twice).

O Lord, the mother of the sons of Zebedee... (twice).

O Lord, teaching Thy disciples...

Eighth Tone: *O brethren, let us fear the punishment...*

Glory... Now and ever..., same tone: *The serpent found a second Eve...*

The **Entrance** is with the **Gospel**.

Prokeimenon, sixth tone: *The Lord bless thee...*

Reading: Exodus 1:1-20

Prokeimenon, sixth tone: *We have blessed you...*

Reading: Job 1:1-12

Let my prayer... and the Prayer of Saint Ephraim, once, with three prostrations.

Then, without neither an Epistle nor Alleluia, the **Gospel** is read:

(If a deacon be serving, *Bless, master, the bringer...* etc.)

Wisdom! Aright! Let us hear... Peace be unto all. And the rest as usual.

The Gospel is from Matthew §98-§101 (24:3-35).

And the remainder of the Liturgy of the Presanctified Gifts, according to the usual order.

At Great Compline

After the Doxology we chant the three-canticled canon from the Triodion (pages 519-523), eighth tone: The irmoi are chanted twice each and the troparia are read according to their number, without being repeated. At the end of each ode the irmos is repeated as the katavasia. At the end of the ninth ode the irmos, *The burning bush...* is sung again, by both choirs, in place of *It is truly meet...*

After the Trisagion Prayers, the kontakion of the Triodion is read, *Think, wretched soul...* (Triodion, page 525) followed immediately by *O Lord of hosts...* and the rest of Great Compline as usual.

GREAT AND HOLY TUESDAY (§3B24)

At Matins

Blessed is our God...

The **usual beginning** (see appendix I).[133]

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through *Our Father...* and the exclamation by the priest, *For Thine is the kingdom...*

The troparia, *Save, O Lord...* and the rest as given in the Horologion.

The litany: *Have mercy on us...*

Priest: *Glory to the holy and consubstantial...*

And the reader begins the Six Psalms as usual.

We sing **Alleluia** with the usual verses, followed by the troparion, eighth tone, *Behold the Bridegroom...*, twice; *Glory... Now and ever...* the same.

Then kathisma IX is read, after which there is no litany, but rather *Lord, have mercy,* thrice, and the sessional hymn, *Brethren, let us love...*, twice.

Then kathisma X is read followed by the sessional hymn, *The priests and scribes...*, twice.

Then kathisma XI is read followed by the sessional hymn, *Impious Judas...*, twice.

And then immediately: *And that He will vouchsafe unto us...*

Lord, have mercy, thrice.

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading... ...Matthew.

Glory to Thee, O Lord...

And the **Gospel**: Matthew §90 - §96 (22:15-23:39).

Litany: *Save, O God, Thy people...*

Then immediately there is a small litany with the exclamation, *For Thou art the King of Peace...* followed by the kontakion and ikos from the Triodion.

And then the **canon**:

We use the two-canticled canon (eighth and ninth odes). In each ode the irmos is sung twice, and the troparia are repeated so as to make twelve. The irmos is repeated as the katavasia.

At the ninth ode we do not sing the Magnificat.

After the ninth ode there is a small litany. (*It is truly meet...* is not sung.)

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[133] If Matins be preceded by another service, the reader omits *Glory to Thee...* and *Heavenly King...* beginning with *Holy God...* The reader **does not** omit the Trisagion Prayers, as is done outside Lent.

We sing the **exapostilarion**, *I see Thy bridal chamber...*, twice; *Glory... Now and ever...* the same, once.

Then the **Praises** with four stichera:

(All the verses down to *Praise Him for His mighty acts...* are read.)

We chant two stichera from the Triodion, each being repeated.

Glory... Now and ever..., fourth tone: *O my soul, thou hast heard...*

Priest: *Glory to Thee Who hast...* and the Doxology is read.

Litany: *Let us complete our morning prayer...*

Aposticha with three stichera from the Triodion; *Glory... Now and ever...*, sixth tone: *Come, ye faithful...*

It is good to give praise..., twice, and the rest of Matins according to the usual Lenten order. The **First Hour** is then read, without a kathisma, according to the usual Lenten order. After the Trisagion Prayers we read the kontakion of the Triodion, *Think, wretched soul...*, instead of the usual kontakion, *The most glorious Mother of God...* At the end we use the dismissal: *May the Lord Who cometh to His voluntary Passion, Christ our True God...*

At the Hours

The Third, Sixth, and Ninth Hours are read together, with the appointed kathismata and portions of the Gospel. See note above, on page 138. At the Sixth Hour we chant the Troparion of the Prophecy and a reading from Ezekiel (1:21-2:1), with its prokeimena. At all the Hours, as well as at Typika, the kontakion of the Triodion is read, *Think, wretched soul...* without any further kontakia. At the end of Typika we use the dismissal: *May the Lord Who cometh to His voluntary Passion, Christ our True God...*

At Vespers

(Together with the Liturgy of the Presanctified Gifts)

We follow the usual order of the Liturgy of the Presanctified (as outlined in §3A1, Vespers variant III).

We chant *Lord, I have cried...*, with ten stichera from the Praises and Aposticha of Matins, as follows:

First tone: *Into the splendor of Thy saints...* (twice).

Second tone: *I slumber in slothfulness...* (twice).

Fourth tone: *O my soul, thou hast heard...* (twice).

Sixth tone: *Come, ye faithful...* (twice).

When Thou shalt come...

O Bridegroom, surpassing all...

Glory... Now and ever..., seventh tone: *Behold, my soul, the Master...*

The **Entrance** is with the **Gospel**.

Prokeimenon, sixth tone: *Arise, O Lord, into Thy rest…*

Reading: Exodus 2:5-10

Prokeimenon, fourth tone: *Behold now, what is so good…*

Reading: Job 1:13-22

Let my prayer… and the Prayer of Saint Ephraim, once.

Then, without an Epistle or Alleluia verses, the **Gospel** is read:

(If a deacon be serving, *Bless, master, the bringer…* etc.)

Wisdom! Aright! Let us hear… Peace be unto all. And the rest as usual.

The Gospel is from Matthew §102-107 (24:36-26:2).

And the remainder of the Liturgy of the Presanctified Gifts, according to the usual order.

At Great Compline

After the Doxology we chant the three-canticled canon from the Triodion (pages 530-534), eighth tone: The irmoi are chanted twice each, and the troparia are read according to their number, without being repeated. At the end of each ode the irmos is repeated as the katavasia. At the end of the ninth ode the irmos, *With faith let us magnify…* is sung again, by both choirs, in place of *It is truly meet…*

After the Trisagion Prayers the kontakion of the Triodion is read, *I have transgressed more than the harlot…* (Triodion, page 537) followed immediately by *O Lord of hosts…* and the rest of Great Compline as usual.

GREAT AND HOLY WEDNESDAY (§3B25)

At Matins

Blessed is our God…

The **usual beginning** (see appendix I).[134]

Psalms 19 and 20

Glory… Now and ever…

Holy God… and the rest of the Trisagion Prayers through *Our Father…* and the exclamation by the priest, *For Thine is the kingdom…*

The troparia, *Save, O Lord…* and the rest as given in the Horologion.

The litany: *Have mercy on us…*

Priest: *Glory to the holy and consubstantial…*

And the reader begins the Six Psalms as usual.

[134] If Matins be preceded by another service, the reader omits *Glory to Thee…* and *Heavenly King…* beginning with *Holy God…* The reader **does not** omit the Trisagion Prayers, as is done outside Lent.

We sing **Alleluia** with the usual verses, followed by the troparion, eighth tone, *Behold the Bridegroom...*, twice; *Glory... Now and ever...* the same.

Then kathisma XIV is read, after which there is no litany, but rather *Lord, have mercy,* thrice, and the sessional hymn, *The harlot drew near...*, twice.

Then kathisma XV is read followed by the sessional hymn, *Deceitful Judas...*, twice.

Then Kathisma XVI is read followed by the sessional hymn, *To Thee the harlot cried...*, twice.

And then immediately: *And that He will vouchsafe unto us...*

Lord, have mercy, thrice.

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading... ...John.

Glory to Thee, O Lord...

And the **Gospel**: John §41 (from the half) - §44 (12:17-50).

Psalm 50 and the prayer: *Save, O God, Thy people...*

Then the **canon**:

We use the three-canticled canon (with the third, eighth, and ninth odes). In each ode the irmos is sung twice, and the troparia are repeated so as to make twelve. The irmos is repeated as the katavasia.

After the third ode there is a small litany with the exclamation, *For Thou art the King of Peace...* followed by the kontakion and ikos from the Triodion.

At the ninth ode we do not sing the Magnificat.

After the ninth ode there is a small litany. (*It is truly meet...* is not sung.)

We sing the **exapostilarion**, *I see Thy bridal chamber...*, twice; *Glory... Now and ever...* the same, once.

Then the **Praises** with four stichera:

(All the verses down to *Praise Him for His mighty acts...* are read.)

We chant four stichera from the Triodion, first tone: *O Son of the Virgin...*

Glory..., second tone: *The sinful woman...*

Now and ever..., sixth tone: *Drowning in sin...*

Priest: *Glory to Thee Who hast...* and the Doxology is read.

Litany: *Let us complete our morning prayer...*

Aposticha with four stichera from the Triodion and their verses; *Glory... Now and ever...* the troparion of Kassiani (from the Triodion), eighth tone: *The woman who had fallen...*

It is good to give praise..., twice, and the rest of Matins according to the usual Lenten order. The **First Hour** is then read, without kathisma, according to the usual Lenten order. After the Trisagion Prayers we read the kontakion of the Triodion, *I have transgressed more than the harlot...*, instead of the usual kontakion, *The most glorious Mother of God...* At the end we use the dismissal: *May the Lord Who cometh to His voluntary Passion, Christ our True God...*

At the Hours

The Third, Sixth, and Ninth Hours are read together, with the appointed kathismata and portions of the Gospel. See note above, on page 138. At the Sixth Hour we chant the Troparion of the Prophecy and a reading from Ezekiel (2:3-3:3), with its prokeimena. At all the Hours, as well as at Typika, the kontakion of the Triodion is read, *I have transgressed more than the harlot*... without any further kontakia. At the end of Typika we use the dismissal: *May the Lord Who cometh to His voluntary Passion, Christ our True God*...

At Vespers

(Together with the Liturgy of the Presanctified Gifts)

We follow the usual order of the Liturgy of the Presanctified (as outlined in §3A1, Vespers variant III).

We chant *Lord, I have cried*..., with ten stichera from the Praises and Aposticha of Matins, as follows:

First tone: *O Son of the Virgin*...
The harlot mingled precious oil...
While the sinful woman brought oil...
O misery of Judas...

Second tone: *The sinful woman hastened*...

Sixth tone: *Drowning in sin, she found in Thee*...
Today Christ cometh...
The harlot spread out her hair...
Evil-smelling and defiled, the woman...
Full of despair on account of her life...

Glory... Now and ever..., eighth tone: *The woman who had fallen*...

The **Entrance** is with the **Gospel**.

Prokeimenon, fourth tone: *O give thanks unto the God*...

Reading: Exodus 2:11-22

Prokeimenon, fourth tone: *O Lord, Thy mercy endureth forever*...

Reading: Job 2:1-10

Let my prayer... and the Prayer of Saint Ephraim, once.

Then, without an Epistle or Alleluia verses, the **Gospel** is read:

(If a deacon be serving, *Bless, master, the bringer*... etc.)

Wisdom! Aright! Let us hear... Peace be unto all. And the rest as usual.

The Gospel is from Matthew §108 (26:6-16).

After *Blessed be the name*..., **The Prayer of Saint Ephraim** is said once, with three prostrations (even by those who may have received the Holy Mysteries); after this there are no more prostrations in church until Pentecost.

At Small Compline

Small Compline is read as it is outside of Lent.

After the Creed we chant the three-canticled canon of Great Thursday, sixth tone (Triodion, pages 543-547): The irmoi are chanted twice each and the troparia are read according to their number, without being repeated. At the end of each ode the irmos is repeated as the katavasia. At the end of the ninth ode the irmos, *Conception without seed...*, is sung again, by both choirs, in place of *It is truly meet...*

After the Trisagion Prayers the kontakion of the Triodion is read, *The traitor taketh the bread...* (Triodion, page 551).

GREAT AND HOLY THURSDAY (§3B26)

At Matins

According to the Typicon Matins begins at the seventh hour of the night (approximately 1 AM). According to current practice it is usually served somewhat earlier.

Blessed is our God...

The **usual beginning** (see appendix I).

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through *Our Father...* and the exclamation by the priest, *For Thine is the kingdom...*

The troparia, *Save, O Lord...* and the rest as given in the Horologion.

The litany: *Have mercy on us...*

Priest: *Glory to the holy and consubstantial...*

And the reader begins the Six Psalms as usual.

We sing **Alleluia** with the usual Lenten verses, followed by the troparion, eighth tone, *The glorious disciples were illumined...*, twice; *Glory... Now and ever...* the same.

And then immediately: *And that He will vouchsafe unto us...*

Lord, have mercy, thrice.

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading... ...Luke.

Glory to Thee, O Lord...

And the **Gospel**: Luke §108 (from the half) - §109 (22:1-39).

Psalm 50

The litany *Save, O God, Thy people...* is not said

The **canon**:

We use only the canon from the Triodion. In each ode the irmos is sung twice, and the troparia are repeated so as to make six. The irmos is repeated as the katavasia.

After the third ode there is a small litany followed by the sessional hymns from the Triodion.

After the sixth ode there is a small litany followed by the kontakion and ikos from the Triodion.

At the ninth ode we do not sing the Magnificat.

After the ninth ode there is a small litany. (*It is truly meet...* is not sung.)

We sing the **exapostilarion**, *I see Thy bridal chamber...*, twice; *Glory... Now and ever...* the same, once.

Then the **Praises** with four stichera:

(All the verses down to *Praise Him for His mighty acts...* are read.)

We chant four stichera from the Triodion, second tone: *In haste the council...*

Glory... Now and ever..., same tone: *The Lamb whom Isaiah proclaimed...*

Priest: *Glory to Thee Who hast...* and the Doxology is read.

Litany: *Let us complete our morning prayer...*

At the **Aposticha:**

We sing four stichera from the Triodion, eighth tone, with their verses.

Glory... same tone: *Deceitful are thy ways...*

Now and ever... fifth tone: *Instructing Thy disciples...*

It is good to give praise... once.

Trisagion Prayers

The **troparion**: *The glorious disciples...* once.

Litany: *Have mercy on us...*

Wisdom!

Father Bless.

He that is is blessed...

Amen. Establish, O God...

And immediately we begin the First Hour.

At the Hours

The First Hour:

We do not sing the Lenten verses with the prostrations, but we use the **troparion,** *The glorious disciples…*

After the theotokion, *What shall we call thee…*:

Troparion of the prophecy, third tone: *Thou was struck…*, twice

Prokeimenon, first tone: *Let the nations understand…*

Reading: Jeremiah 11:18-12:5; 12:9-11, 14-15

Prokeimenon, eighth tone: *Make your vows and pay them…*

We use the **kontakion** from the Triodion, *The traitor takes the Bread…*

We use the dismissal, *May He Who through His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God…*

The other Hours are read each with three fixed psalms, but without further readings from the Psalter and without the Lenten verses and prostrations. We use the troparion and the kontakion of the day, as at the First Hour.

After the Ninth Hour, the **Beatitudes** are read (not sung) without prostrations; and we continue with the rest of the Typika, ending with the dismissal as at the First Hour.

Vespers and Divine Liturgy of Saint Basil the Great

According to the Typicon Vespers begins at the eighth hour of the day (approximately two o'clock in the afternoon). According to current practice it is usually served somewhat earlier.

Blessed is the Kingdom…

O come let us worship…

Psalm 103

Litany of Peace

At *Lord, I have cried…* we insert ten stichera:

We chant five stichera from the Praises at Matins, repeating each, second tone: *In haste the council of the Jews…*

Glory… Now and ever…, sixth tone: *Truly is Judas to be numbered…*

The Proskomedia is done during Lord I have Cried.

Entrance with the **Gospel**

O Gentle Light…

Prokeimenon, first tone: *Deliver me, O Lord…* after which the **Royal Doors** are closed.

Reading: Exodus 19:10-19, after which the **Royal Doors** are opened.

Prokeimenon, seventh tone: *Deliver me from mine enemies,...* after which the **Royal Doors** are closed.

Readings: Job 38:1-21; 42:1-5.

Isaiah 50:4-11

Then the **Royal Doors** are opened.

The small litany with the exclamation *For holy art Thou...*

Trisagion: *Holy God...*

Prokeimenon, seventh tone: *The rulers took counsel...*

Epistle: I Corinthians §149 (11:23-32)

Alleluia, sixth tone, with three verses from the Triodion.

Gospel: Matthew §107 (Matthew 26:1-20; John 13:3-17; Matthew 26:21-39; Luke 22:43-45; Matthew 26:40-27:2).

And we continue with the Liturgy of St. Basil the Great.

Instead of the **Cherubic Hymn** we sing the troparion, *At Thy mystical Supper, Son of God,...*

Instead of *It is truly meet....* we sing the irmos, *Come, ye faithful...* (Triodion page 553).

The troparion, *At Thy mystical Supper, Son of God,...* is sung as the **Communion Hymn**, during the Communion of the faithful, and instead of *Let our mouths be filled...*[135]

We use the dismissal, *May He Who through His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God...*

Small Compline

Small Compline is read as it is outside of Lent.

After the Creed we chant the three-canticled canon from the Triodion, eighth tone (Triodion, pages 560-564): The irmoi are chanted twice each and the troparia are read according to their number, without being repeated. At the end of Ode Nine, the irmos, *Blessed be the Lord God of Israel...*, is sung again, by both choirs, in place of *It is truly meet...*

After the Trisagion Prayers the kontakion of the Triodion is read, *Come, and let us all sing...* (Triodion, page 593).

We use the dismissal, *May He Who through His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God...*

[135] The Triodion indicates that *At Thy mystical Supper...* is also sung in place of *We have seen the True Light...* The Slavonic Typicon, however, is silent concerning this.

GREAT AND HOLY FRIDAY (§3B27)

At Matins

The Service of the Twelve Passion Gospels

According to the Typicon Matins begins at the second hour of the night (approximately eight o'clock in the evening).

Blessed is our God...

The **usual beginning** (see appendix I).

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through *Our Father...* and the exclamation by the priest *For Thine is the kingdom...*

The troparia, *Save, O Lord...* and the rest as given in the Horologion.

The litany: *Have mercy on us...*

Priest: *Glory to the holy and consubstantial...*

And the Reader begins the Six Psalms as usual.

After the Six Psalms and the litany:

We sing **Alleluia** with the usual verses, followed by the troparion, eighth tone, *The glorious disciples were illumined...*, twice; *Glory... Now and ever...* the same.

During the singing of the troparion the Priest, vested in Phelonion, brings out the Gospel Book to the center of the church and then censes the altar and the entire church. Meanwhile candles are distributed to the faithful.

Small litany with the exclamation, *For Thine is the Power...*

Then the **First Gospel** is read:

(This form is used for each of the subsequent Gospels.)

And that He will vouchsafe unto us...

Lord, have mercy, thrice.

Wisdom, Aright! Let us hear... Peace be unto all.

And to thy spirit.

The reading is from the Holy Gospel according to...

Glory to Thy Passion, O Lord, glory to Thee.

Let us attend!

The First Gospel: John §46-58 (13:31-18:1)

Glory to Thy longsuffering, O Lord, glory to Thee.

At this point a bell is rung once.

Then we sing Antiphons One, Two, and Three (from the Triodion).

Small litany with the exclamation, *For unto Thee is due all glory…*

Sessional hymn, during which there is a small **censing** (the Gospel from the four sides, the iconostasis, the singers, and the congregation, without going around the church). **Note:** During the chanting of this sessional hymn, and the corresponding sessional hymns after each Gospel, the faithful do not sit, but rather remain standing.

The **Second Gospel**: John §58 (18:1-28)

A bell is rung twice.

Then we sing Antiphons Four, Five and Six.

Small litany with the exclamation, *For blessed and glorified…*

Sessional Hymn, during which there is a small **censing**.

The **Third Gospel**: Matthew §109 (26:57-75).

A bell is rung thrice.

Then we sing Antiphons Seven, Eight and Nine.

Small litany with the exclamation, *For Thou art our God…*

Sessional Hymn, during which there is a small **censing**.

The **Fourth Gospel**: John §59 (18:28-19:16).

A bell is rung four times.

Then we sing Antiphons Ten, Eleven and Twelve.

Small litany with the exclamation, *Blessed and glorified is the power…*

Sessional Hymn, during which there is a small **censing**.

The **Fifth Gospel**: Matthew §111 (27:3-32).

A bell is rung five times.

Then we sing Antiphons Thirteen, Fourteen and Fifteen

During the melodious singing of Antiphon Fifteen there takes place the entry with the Crucifix: the priest carries the Cross from the sanctuary and sets it up in the center of the church.[136]

Small litany with the exclamation, *For blessed is Thy Name…*

Sessional Hymn, during which there is a small **censing**.

[136] According to the practice of Holy Trinity Monastery in Jordanville, the Crucifix is set up before the beginning of Matins.

The **Sixth Gospel**: Mark §67 (15:16-32).

A bell is rung six times.

Then we sing the **Beatitudes** in the fourth tone, with nine troparia.

Small litany with the exclamation, *For all the powers of heaven…*

Prokeimenon, fourth tone: *They parted My garments amongst themselves…*

The **Seventh Gospel**: Matthew §113 (27:33-54).

A bell is rung seven times.

Psalm 50

The **Eighth Gospel**: Luke §111 (23:32-49).

A bell is rung eight times.

We use the three-canticled **canon** (Odes Five, Eight, and Nine) from the Triodion. In eac ode the irmos is sung twice, and the troparia are repeated so as to make twelve. The irmo is repeated as the **katavasia**.

After Ode Five: small litany with the exclamation, *For Thou art the King of peace…* and the the **kontakion** and ikos from the Triodion.

At Ode Nine the Magnificat is **not** sung.

After Ode Nine: small litany and the **exapostilarion**, *O Lord, this very day…*, thrice.

The **Ninth Gospel**: John §61 (19:25-37).

A bell is rung nine times.

Then the **Praises** with four stichera:

The first two verses are sung, as at a Vigil.

We chant three stichera from the Triodion, repeating the first, third tone: *Israel, My first-born Son*

Glory… sixth tone: *They stripped Me of My garments…*

Now and ever… same tone: *I gave My back to scourging…*

The **Tenth Gospel**: Mark §69 (15:43-47).

A bell is rung ten times.

Priest: *Glory to Thee Who hast…* and the Doxology is read.

Litany: *Let us complete our morning prayer…*

The **Eleventh Gospel**: John §62 (19:38-42).

A bell is rung eleven times.

Aposticha with four stichera and their verses:

We sing one sticheron, first tone: *The whole creation…*

And three stichera, second tone: *Why does the impious…*

Glory… eighth tone: *Lord, when Thou hast ascended…*

Now and ever… sixth tone: *Already the unjust judges…*

During the singing of the Aposticha, there is a full **censing** of the church, beginning with th Gospel Book.

The **Twelfth Gospel**: Matthew §114 (27:62-66).

A bell is rung twelve times.

It is good to give praise… once.

Trisagion Prayers

The **troparion,** *Thou hast redeemed us from the curse…*

The Gospel Book is brought in and put on the Holy Table, and the Royal Doors are closed. The priest takes off the phelonion. Then the usual litany, *Let us complete…* and the dismissal, *May Christ our true God, Who endured spitting…*

The First Hour is not said at this time.

The Royal Hours

According to the Typicon this service begins about the second hour of the day (approximately eight o'clock in the morning on Friday).

The priest brings out the Gospel and places it on a stand before the Crucifix in the center of the church.

First Hour

Blessed is our God…

The **usual beginning** (see appendix I).

Psalms 5, 2 and 21, during which there is a **full censing** of the church, by the Priest and Deacon.

Glory… Now and ever…

Alleluia, alleluia, alleluia, glory to Thee, O God, thrice.

Lord, have mercy, thrice.

Glory… and the troparion is read, *When Thou wast crucified…*

Now and ever… and the theotokion, *What shall we call thee…*

Then we sing the stichera and verses from the Triodion.

Prokeimenon, fourth tone: *His heart gathered iniquity to itself…*

Reading: Zechariah 11:10-13.

Epistle: Galatians §215 from the half (6:14-18).

Gospel: Matthew §110-113 (27:10-56).

(The Gospel at each hour is said using the form given above, at Matins.)

Direct my steps…

Deliver me from the false accusation of men…

Make Thy face to shine upon Thy servant…

Let my mouth be filled with Thy praise, O Lord…

Trisagion Prayers

Kontakion, *Come, and let us all sing…*

Lord, have mercy, forty times, and then, *Thou who at all times…*

Lord, have mercy, thrice

Glory… Now and ever…

More honorable…

In the Name of the Lord, Father bless.

God be gracious unto us…

O Christ, the true Light…

And we begin the Third Hour.

Third Hour

O come, let us worship…

Psalms 34, 108 and 50, during which there is a lesser **censing** of the church, by the Deacon.

Glory… Now and ever…

Alleluia, alleluia, alleluia, glory to Thee, O God, thrice.

Lord, have mercy, thrice.

Glory… and the troparion is read, *O Lord, the Jews condemned Thee…*

Now and ever… and the theotokion, *O Theotokos, thou art the true vine…*

Then we sing the stichera and verses from the Triodion.

Prokeimenon, fourth tone: *I am ready for scourging…*

Reading: Isaiah 50:4-11.

Epistle: Romans §88 from the half (5:6-10).

Gospel: Mark §67-68 (15:16-41).

Blessed is the Lord God…

Trisagion Prayers

Kontakion, *Come, and let us all sing…*

Lord, have mercy, forty times, and then, *Thou who at all times…*

Lord, have mercy, thrice

Glory… Now and ever…

More honorable…

In the Name of the Lord, Father bless.

Through the prayers…

O Sovereign God…

And we begin the Sixth Hour.

Sixth Hour

O come, let us worship…

Psalms 53, 139 and 90, during which there is a lesser **censing** of the church, by the Deacon.

Glory… Now and ever…

Alleluia, alleluia, alleluia, glory to Thee, O God, thrice.

Lord, have mercy, thrice.

Glory… and the troparion is read, *O Christ our God…*

Now and ever… and the theotokion, *Seeing that we have no boldness…*

Then we sing the stichera and verses from the Triodion.

Prokeimenon, fourth tone: *O Lord our Lord…*

Reading: Isaiah 52:13-54:1.

Epistle: Hebrews §306 (2:11-18).

Gospel: Luke §111 (23:32-49).

Let Thy compassions quickly go before us…

Trisagion Prayers

Kontakion, *Come, and let us all sing…*

Lord, have mercy, forty times, and then, *Thou who at all times…*

Lord, have mercy, thrice

Glory… Now and ever…

More honorable…

In the Name of the Lord, Father bless.

Through the prayers…

O God and Lord of hosts…

And we begin the Ninth Hour.

Ninth Hour

O come, let us worship…

Psalms 68, 69 and 85, during which there is a **full censing** of the church, by the Deacon.

Glory… Now and ever…

Alleluia, alleluia, alleluia, glory to Thee, O God, thrice.

Lord, have mercy, thrice.

Glory… and the troparion is read, *When the thief…*

Now and ever… and the theotokion *O loving Lord, for our sakes Thou wast born…*

Then the stichera and verses as given in the Triodion.

Prokeimenon, sixth tone: *The fool has said in his heart…*

Reading: Jeremiah 11:18-23; 12:1-5, 9-11, 14-15.

Epistle: Hebrews §324 (10:19-31).

Gospel: John §59-61 (18:28-19:37).

The Priest brings the Gospel Book into the altar, closes the Royal Doors, and removes th phelonion.

Deliver us not up utterly…

Trisagion Prayers

Kontakion, *Come, and let us all sing…*

Lord, have mercy, forty times, and then, *Thou who at all times…*

Lord, have mercy, thrice

Glory… Now and ever…

More honorable…

In the Name of the Lord, Father bless.

God be gracious…

O Master and Lord, Jesus Christ our God…

And we begin the Typika.

The Typika

In Thy Kingdom remember us, O Lord… and the rest of the Beatitudes, read quickly and not sun

The heavenly choir praiseth Thee…

I believe in one God, the Father almighty…

Remit, pardon, forgive, O God…

Our Father…

Kontakion, *Come, and let us all sing…*

Lord, have mercy, forty times, and then, *All-Holy Trinity…*

Blessed be the Name of the Lord…

Glory… Now and ever…

Psalm 33

Wisdom!

It is truly meet to bless thee, O Theotokos, ever-blessed and most blameless, and Mother our God.

O most holy Theotokos save us!

More honorable than the Cherubim…

Glory to Thee, O Christ God…

Glory… Now and ever… Lord, have mercy, thrice, *Father Bless!*

And the **dismissal**, *May Christ our true God, Who endured spitting…*

Vespers

Before the beginning, the **Crucifix** is removed from the center of the church, and in its place we arrange the **sepulchre** (a table for the Epitaphios). The Epitaphios is on the Holy Table, and on top of it the Book of the Gospels.

Blessed is our God…

Glory to Thee… and *O Heavenly King…*

Then the trisagion and the rest of the "Usual Beginning," see appendix I.

Psalm 103

Litany of Peace

At *Lord, I have cried…* we insert six stichera:

> We chant five stichera from the Triodion, repeating the first: *The whole creation was changed…*
>
> *Glory…* sixth tone: *See how the lawless synagogue…*
>
> *Now and ever…* same tone: *A dread and marvelous mystery…*

Entrance with the **Gospel**

Prokeimenon, fourth tone: *They parted My garments…*

The **Royal Doors** are closed.

Reading: Exodus 33:11-23

The **Royal Doors** are opened.

Prokeimenon, fourth tone: *Judge them, O Lord, that do Me injustice…*

The **Royal Doors** are closed.

Readings: Job 42:12-17

Isaiah 52:13-54:1

The **Royal Doors** are opened.

Prokeimenon, sixth tone: *They laid Me in the lowest pit…*

Epistle: I Corinthians §125 (1:18-2:2).

Alleluia, first tone: *Save Me, O God…*

Wisdom, Aright! Let us hear… Peace be unto all.

And to thy spirit.

The reading is from the Holy Gospel according to…

Glory to Thy Passion, O Lord, glory to Thee.

Let us attend!

And the Gospel reading: Matthew §110 (Matt 27:1-38; Lk 23:39-43; Matt 27:39-54; Jn 19:31-37; Matt 27:55-61.

Glory to Thy longsuffering, O Lord, glory to Thee.

The **Royal Doors** are closed.

The litany: *Let us all say...*

Vouchsafe, O Lord...

The litany: *Let us complete our evening prayer...*

Aposticha with four stichera and their verses:

We sing four stichera automela, second tone: *Down from the Tree...*

Glory... Now and ever..., fifth tone: *Joseph with Nicodemus...*

During *Glory... Now and ever...* the **Royal Doors** are opened and the faithful light candles. During the sticheron, *Joseph with Nicodemus...* the senior priest (in full vestments) and the deacon **cense** all four sides of the Holy Table (other priests are vested in the epitrachilion and phelonion).

Now lettest Thou Thy servant...

Trisagion Prayers

Troparion, *Noble Joseph...* (slowly)

During the chanting of the troparion the Epitaphios is brought out through the north door to the center of the church. The senior priest is under the Epitaphios and carries the Gospel Book. The Epitaphios is placed on the sepulchre, and on top of it the Gospel.

The singers continue (slowly): *Glory... Now and ever... The Angel stood...*, during which the Epitaphios is again **censed** thrice from each of the four sides.

The priest then gives a **sermon.**

Then: *Wisdom!* and the rest, with the **dismissal**, *May Christ our true God, who for us men and for our salvation endured in the flesh the dread Passion, the life giving Cross and voluntary burial, through the prayers...*

The Epitaphios is then venerated by the clergy and by all the faithful, each making three great prostrations to the ground, two before kissing the Epitaphios and one after. During the veneration the sticheron, *Come and let us bless Joseph of everlasting memory...* is sung (Triodion page 654-655). The **Royal Doors** and curtain are closed, and we immediately begin Small Compline.

Small Compline

Priest (in epitrachilion): *Blessed is our God...*

Reader: *O come let us worship...*

Psalms 50, 69 and 142

Glory to God in the highest...

I believe in one God...

And the canon of the crucifixion of our Lord is read by the priest in front of the Epitaphios, slightly to the side, since the faithful continue to make prostrations and venerate it at this time.

After the canon instead of *It is truly meet...* we repeat the irmos, *No man is able to see God...*

Trisagion Prayers

Kontakion, *Come, and let us all sing the praises...* (Triodion page 619).

Lord, have mercy, forty times. And the rest of Small Compline according to the usual order (as outside lent).

GREAT AND HOLY SATURDAY (§3B28)

At Matins

According to the Typicon, Matins begins at the seventh hour of the night (approximately one o'clock in the morning). According to current practice it is usually served somewhat earlier.

The priest, standing in front of the Epitaphios and vested in a dark epitrachilion, gives the blessing: *Blessed is our God...*

And the **usual beginning** (see appendix I).

Psalms 19 and 20

Glory... Now and ever...

Holy God... and the rest of the Trisagion Prayers through *Our Father...* and the Exclamation by the priest *For Thine is the kingdom...*

The troparia, *Save, O Lord...* and the rest as given in the Horologion.

The litany: *Have mercy on us...*

Priest: *Glory to the holy and consubstantial...*

And the Reader begins the **Six Psalms** in front of the Epitaphios. In front of the reader, before the Epitaphios, stands the priest reading the prayers of Matins; in the same place are read the litanies and the rest.

After the Six Psalms and the litany, *God is the Lord...* is sung to a special melody, with the usual verses.

Then the **troparia**, second tone: *Noble Joseph... Glory... Going down to death... Now and ever... The Angel stood by the tomb...*

During the singing of the troparia, the **Royal Doors** are opened and the priests in black phelonia come out to the Epitaphios, and the senior priest with the deacon begins **censing** the four sides of the tomb, then the altar and the entire church.[137] **Candles** are distributed to the faithful.

At the conclusion of the troparia, we begin the **Lamentations**, troparia which are sung between the verses of Psalm 118 (the Seventeenth Kathisma).

Note: There is a custom that the beginning of the kathisma having been sung with the troparia, the rest is read (the troparion by one priest; the verse of the psalm by another priest or the cantor). But it is better and more prayerful another way: after the beginning is sung, sing in recitative the remaining verses of the kathisma, while the priest alternates with the reading of the troparia.

At the conclusion of the first stasis, there is a small litany with the exclamation, *For blessed is Thy name...* We then begin the second stasis as the priest **censes** the Epitaphios, the principal icons, and both choirs.

After the second stasis, there is again a small litany with the exclamation, *For holy art Thou, O our God...* We then begin the third stasis as the priest **censes** the Epitaphios, the principal icons, and both choirs as before.

[137] According to the Slavonic Typicon the censing takes place at the beginning of the Lamentations

After the third stasis, we immediately begin the evlogitaria of the resurrection, *Blessed art Thou, O Lord... The assembly of angels...* (as on Sundays).

Thereafter the small litany with the exclamation, *For Thou art the King of peace...*

The priests enter the Altar and remove their phelonia. The **Royal Doors** are closed and the faithful **extinguish** their candles.

Sessional hymns

Psalm 50

The canon:

According to custom, the canon is read by the senior priest in front of the Epitaphios.

In each ode the irmos is sung twice, and the troparia are repeated so as to make twelve. The irmos is repeated as the **After the third ode** there is a small litany followed by the sessional hymns from the Triodion.

After the sixth ode there is a small litany followed by the kontakion and ikos from the Triodion.

At the ninth ode we do not sing the Magnificat.

After the ninth ode there is a small litany. (*It is truly meet...* is not sung.)

Holy is the Lord our God is sung as the **exapostilarion**, thrice in the second tone.

Then the **Praises** with four stichera:

(The first two verses are sung, then the verses down to *Praise Him for His mighty acts...* are read.)

We chant four stichera from the Triodion, second tone: *Today a tomb holds...*

Glory..., sixth tone: *Moses the great...*

Now and ever..., second tone: *Most blessed art thou...*

During the singing of the Praises, the senior priest vests in full vestments (as for Liturgy), the other priests vest only in epitrachilion and phelonion. During the singing of *Most blessed art thou...* the **Royal Doors** are opened and the priests come out to the Epitaphios.

Then the **Great Doxology**, during which the priest goes three times around the Epitaphios, **censing** it from the four sides. Then, while the choir sings the concluding *Holy God...* to a slow and solemn melody, as at the Burial Service, the priest takes the Book of Gospels and the other clergy take the Epitaphios which they hold above his head. They go in procession around the outside of the church, the choir meanwhile continuing to sing *Holy God...* to the funeral melody as often as is necessary. The Cross and the processional candles are carried at the head of the procession; then comes the choir; then the deacons with the incense, the clergy with the Epitaphios, and after them all the members of the congregation, holding lighted candles. The procession returns to the interior of the church. Then, stopping before the Holy Doors with the Epitaphios, the senior priest exclaims *Wisdom! Aright!*. The choir then sings

the troparion, *Noble Joseph...* and the clergy replace the Epitaphios on the sepulchre in the center of the church, putting the Book of Gospels on it, as before. The senior priest goes once around the Epitaphios, censing it from the four sides.

At the conclusion of *Noble Joseph...*, the service continues with the Troparion of the Prophecy, second tone: *O Christ, Who holdest fast...*

Prokeimenon, fourth tone: *Arise, O Lord, help us...*

Reading: Ezekiel 37:1-14.

Prokeimenon, seventh tone: *Arise, O Lord my God...*

Epistle: I Corinthians §133 (I Corinthians 5:6-8; Galatians 3:13-14).

Alleluia, fifth tone: *Let God arise...*

Gospel: Matthew §114 (27:62-66) (read by the senior priest)

Litany: *Have mercy on us...*

Litany: *Let us complete our morning prayer...*

Let us bow our heads... etc.

We use the **dismissal**, *May Christ our true God, who for us men and for our salvation endured in the flesh the dread Passion, the life giving Cross and voluntary burial, through the prayers...*

Again, the Epitaphios is **venerated** as at Vespers. During the veneration the sticheron, *Come and let us bless Joseph of everlasting memory...* is sung (Triodion page 654-655). The **Royal Doors** and curtain are closed.

The Hours

The First Hour is said in the narthex, following Matins. The other Hours and also the Typika are likewise said in the narthex before the beginning of Liturgy. They are said simply and without singing.

Troparia:

First and Sixth Hours: *Noble Joseph... Glory... Going down to death...*

Third and Ninth Hours: *Noble Joseph... Glory... The Angel stood by the Tomb...*

Kontakion: *He Who closed the abyss...*

At Typika we omit *I believe...*, *Blessed be the Name of the Lord...* and Psalm 33. There is a small dismissal.

Vespers and Divine Liturgy of Saint Basil the Great

According to the Typicon this service begins at the tenth hour of the day (approximately four o'clock in the afternoon). In modern practice, the service usually begins somewhat earlier, at ten or eleven o'clock in the morning.

Before the beginning of the service, the Holy Table, the tables in the altar, the stands, and others, are put into white vestments, but these are covered in black. This is to facilitate the

change of vestment during the service. Similarly, the priest can begin by wearing white for the less visible parts of his vestments. (But in the Greek practice white vestments are worn from the beginning of the service.)

In most parishes, two Gospel Books are used: one is used during the service, while the other remains resting on the Epitaphios throughout.

Before the Epitaphios the Priest begins: *Blessed is the Kingdom...*

If preceded by the Hours, skip to *O come, let us worship...* below.

Glory to Thee... and *O Heavenly King...*

Then the trisagion and the rest of the "Usual Beginning," see appendix I.

O come let us worship...

Psalm 103

Great Litany

Note: The Proskomedia is performed during *Lord I have Cried...* and the Readings.

We sing *Lord, I have cried...* in the first tone and insert eight stichera:

We sing four stichera of the resurrection,[138] first tone: *Accept Thou our evening prayers...*

Then three stichera from the Triodion, repeating the first, eighth tone: *Today hell groans...*

Glory..., sixth tone: *Moses the great...*

Now and ever..., dogmatic theotokion, first tone: *Let us hymn the Virgin...*

Entrance with the Gospel around the Epitaphios.

O Gentle Light...

The **Royal Doors** are closed and we immediately begin the readings without a prokeimenon.

In all there are fifteen readings:

1) Genesis 1:1-13: *In the beginning God made...*
2) Isaiah 60:1-16: *Shine, shine, O Jerusalem...*
3) Exodus 12:1-11: *The Lord spake to Moses...*
4) Jonah 1:1-4:11: *The word of the Lord...*
5) Joshua 5:10-15: *The children of Israel encamped...*
6) Exodus 13:20-15:19: *The children of Israel departed...*

At the conclusion of the sixth reading the **Royal Doors** are opened and the reader loudly proclaims the beginning of the Song of Moses:

Reader: *Let us sing unto the Lord:*

And the choir responds with the refrain: *For He hath been greatly glorified.*

[138] Although these stichera are from the Octoechos, they are also printed in the Triodion (Ware).

The reader then continues with the Song of Moses and after each verse the choir sings the refrain. At the end, the reader himself sings the refrain. The **Royal Doors** are then closed and the readings continue:

7) Zephaniah 3:8-15: *Thus saith the Lord: Wait upon me…*

8) 3 Kings[139] 17:8-24: *The word of the Lord came to Elias, saying…*

9) Isaiah 61:10-62:5: *Let my soul rejoice in the Lord…*

10) Genesis 22:1-18: *It came to pass after these things…*

11) Isaiah 61:1-9: *The Spirit of the Lord is upon me…*

12) 4 Kings[140] 4:8-37: *It came to pass on a day…*

13) Isaiah 63:11-64:5: *Thus saith the Lord: Where is He…*

14) Jeremiah 31:31-34: *Thus saith the Lord: Behold the days…*

15) Daniel 3:1-23: *In his eighteenth year…* followed immediately by verses 1-33 from the Song of the Three Children.

And after the reader has read verse 33 of the Song of the Three Children, *Blessed art Thou in the firmament of the heaven, Thou Who art supremely praised and supremely exalted unto the ages,* the **Royal Doors** are opened and the reader continues with the Song of the Three Children, alternating with the choir as above, with the refrain:

Praise the Lord and exalt Him above all for ever.

And when the Song of the Three Children has been completed there is a small litany (during which the priest reads the prayer of the trisagion), and then the exclamation, *For holy art Thou…*

Then, instead of the trisagion, we sing *As many as have been baptized…*

Prokeimenon, fifth tone: *Let all the earth…*

Epistle: Romans §91 (6:3-11)

At the beginning of the Epistle there is **censing**.

After the Epistle, the priest: *Peace be unto thee!*

Reader: *And to thy spirit.*

Instead of **Alleluia**, the reader: *Arise, O God, judge Thou the earth…* And the choir sings the same. Reader proclaims (or sings) six verses, and after each one is sung the same slow, loud and triumphant refrain: *Arise, O God…* During these verses the **Royal Doors** are closed and the curtain drawn and all vestments are changed to white.

Gospel: Matthew §115 (28:1-20), read in front of the Epitaphios.

And we continue with the Liturgy of Saint Basil the Great.

Instead of the **Cherubic Hymn** we sing *Let all mortal flesh…*

The Great Entrance proceeds around the Epitaphios, with the usual petitions.

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[139] In the Hebrew (KJV) text, this is 1 Kings.
[140] In the Hebrew (KJV) text, this is 2 Kings.

At the Litanies, instead of *...a day all-perfect...* the deacon or priest says *...an evening all-perfect...*

Instead of *It is truly meet...*, we sing the irmos, *Weep not for Me, O Mother...* (Triodion page 651).

Communion Hymn: *The Lord hath waked...*

After the **Prayer Behind the Ambon**,[141] the **censing** of the table placed in the center of the church on which there are five loaves, wheat, and wine (but no oil).

Let us pray to the Lord..., and the usual prayer used at a Vigil service:

O Lord Jesus Christ our God... (but no reference to oil).

Blessed be the Name of the Lord... and Psalm 33

We use the dismissal, *May Christ our true God, Who rose from the dead, through the prayers...*

After receiving the antidoron, the faithful also partake from the bread and wine that have been blessed.

From the Typicon:

It should be known that if on account of a great cause there be no Liturgy, we sing 8 stichera on Lord, I have cried: of the resurrection 4, and from the Triodion 3, repeating the first. Glory..., sixth tone: Moses the great... Now and ever..., the principal [dogmatic] theotokion, Let us hymn the Virgin... Entrance with the censer. O Gentle Light... Prokeimenon, The Lord is King... And the readings of the day from the Triodion according to their order. After the completion of the readings, the litany, Let us all say... Then, Vouchsafe, O Lord... Thereafter, Let us complete our evening prayer... At the Aposticha the stichera of the resurrection, first tone: By Thy passion... and 3 "according to the alphabet", with their verses, The Lord is King... Glory... Now and ever..., theotokion: Behold, the prophecy of Isaiah... Then, Now lettest... After the Trisagion, the troparion, Noble Joseph... Glory... Going down to death... Now and ever... The Angel stood by the tomb... And the dismissal.

The Reading of the Acts of the Apostles

The reading of the Acts should be begun at such a time (between 8 and 9 o'clock) so as to finish near 11:30 PM.

Reader: *The reading is from the Acts of the Holy Apostles. Father, bless!*

Priest: *Through the prayers of the Holy Apostles, Lord Jesus Christ our God, have mercy on us.*

Reader: *Amen.* And he begins reading.

According to the Typicon, the entire book should be read. Anyone in the congregation is allowed to read.

[141] According to the Slavonic Typicon, the blessing of the loaves takes place after the dismissal of the Liturgy.

Midnight Office

The service begins shortly before Midnight (11:30 PM)

The priest, vested in full white vestments and standing in front of the Epitaphios, gives the blessing, *Blessed is our God...*

And the **usual beginning** (see appendix I).

Psalm 50

Then the canon from Matins on Great Saturday: in each ode the irmos is sung twice, and four troparia are used. During **Ode Nine** of the canon, the senior priest, already in full vestments, opens the **Royal Doors**, comes out with two other priests to the Epitaphios, and goes around it thrice, **censing** it from the four sides. Then the senior priest takes the book of the Gospels and the two others hold the epitaphios over his head, and so they go through the Royal Doors into the sanctuary. They go around the Holy Table and then lay the Epitaphios upon it; and once more the senior priest goes around the Epitaphios thrice, **censing** it from the four sides. The **Royal Doors** and curtain are closed. During this time, the katavasia of Ode Nine is sung, *Weep not for Me, O Mother...* The Epitaphios remains on the Holy Table until the eve of the Ascension.

The Trisagion Prayers

Troparion, *Going down to death...*

Litany, *Have mercy on us, O God...* with three petitions as at the beginning of Matins.

Dismissal as on Sundays, *May He Who rose from the dead, Christ our true God...*

After the dismissal, we begin ringing the "Blagovest", meaning "Good Tidings", (a single bell rung at moderate intervals).

All lights are extinguished at this point, except one lamp in the sanctuary.

CHAPTER FOUR

SERVICES OF THE PENTECOSTARION

CONCERNING THE ORDER OF SERVICES FROM THE SUNDAY OF SAINT THOMAS UNTIL THE APODOSIS OF PASCHA

During the period of the Pentecostarion, materials for services are taken from the Pentecostarion and the Menaion. On Sundays, unless a saint of Polyeleos or Vigil rank coincide, the service from the Menaion is chanted at Compline or transferred to another day. Although some of the materials are from the Octoechos, these are all reprinted in the Pentecostarion. The general order of services follows those detailed in chapters one and two, with the following exceptions.

The usual Sunday dismissal, *May He who rose from the dead, Christ our true God...*, is used at all services.

At the beginning of **Vespers**, after the blessing by the priest, we sing *Christ is risen...* thrice and immediately read Psalm 103.

At the beginning of **Vigil** the priest sings *Christ is risen...* 2 1/2 times, and the choir sings the last half and continues with the selected verses of Psalm 103.

Matins begins with *Glory to the holy and Consubstantial...*[142] *Christ is risen...* thrice (Psalms 19 and 20 are omitted), and then the **Six Psalms**. Immediately before Psalm 50 we sing *Having beheld the resurrection...* once on weekdays, but thrice on Sundays. On weekdays at **ode nine** the Magnificat is sung as usual; on Sundays, however, the Magnificat **is not sung.** After ode nine *It is truly meet...* is not sung.

At those **Hours** which have a full beginning (i.e. the Third and Ninth Hours), we begin thus: *Blessed is our God...* and then *Christ is risen...* thrice, then *Holy God...* and the rest as usual, including *O come let us worship...* At those Hours that normally start with *O come let us worship...* (i.e. First and Sixth Hours), we read *Christ is risen...* thrice, instead of *O come let us worship...*

At the beginning of **Liturgy** the priest sings *Christ is risen...* 2 1/2 times, and the choir sings the last half. On all days of the week we use the Sunday Introit (*O come let us worship... ...O Son of God Who didst rise from the dead...*).

Instead of *It is truly meet...* we sing *The Angel cried...* and *Shine, shine...*[143]

Before Communion, when the priest says *With fear of God...*, we chant *Blessed is He that cometh...* as usual. But when the priest says *Save O God Thy people...* we chant *Christ is risen...* once, instead of *We have seen...* (as on Pascha). But when the priest says *Always, now and ever...* we sing *Amen. Let our mouths...* At the dismissal the priest says *Glory to Thee, O Christ God...* and we sing *Christ is risen...* thrice, instead of *Glory... Now and ever... Father Bless!*. Then the priest gives the Sunday dismissal.

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[142] If it be a Vigil, *Glory to the holy and Consubstantial...* is not said at this point, having been said at the beginning of Vespers, but Matins rather begins immediately with *Christ is risen...*, thrice, and the Six Psalms.

[143] Except on the feast of Mid-Pentecost and on its apodosis, when the irmos of the ninth ode of that feast is chanted.

THE ORDER OF WEEKDAY SERVICES OF THE PENTECOSTARION (§4A)

THE ORDER OF CHANTING THE TROPARIA AT VESPERS AND AT THE END OF MATINS

Simple, Double, Six-Stichera and Doxology Services

(1) **The week following the Sunday of Saint Thomas:**

Troparion from the Menaion; *Glory*... the second troparion from the Menaion, if there be such; *Now and ever*... troparion of Thomas Sunday, *Whilst the tomb was sealed*...

If there be no troparion from the Menaion, we sing the troparion of Thomas Sunday once.

(2) **The week following the Sunday of the Myrrh-bearing Women:**

If there be no troparion from the Menaion:

The Noble Joseph... Glory... When Thou didst descend... Now and ever... Unto the Myrrh-bearing women...

But if there be a troparion from the Menaion:[144]

If it be **Monday, Wednesday, or Friday** (or the eve thereof) we sing *The Noble Joseph... Glory...* troparion from the Menaion; *Now and ever... Unto the Myrrh-bearing women...*

If it be **Tuesday, Thursday or Saturday** (or the eve thereof) we sing *When Thou didst descend... Glory...* troparion from the Menaion; *Now and ever... Unto the Myrrh-bearing women...*

(3) **The fourth, fifth and sixth weeks after Pascha:**[144]

If it be the afterfeast of Mid-Pentecost or Ascension, see No. 4 (below).
Troparion of the preceding Sunday; *Glory*... troparion from the Menaion, if there be such; *Now and ever*... Sunday theotokion in the tone of troparion from the Menaion (or, if there be no troparion from the Menaion, in the tone of the week).

On Friday of the fifth week: Troparion of the preceding Sunday; *Glory*... troparion from the Menaion, if there be such; *Now and ever*... Sunday theotokion in the tone of the week.

(4) **During the afterfeasts of Mid-Pentecost, Ascension and Pentecost:**

Troparion from the Menaion; *Glory*... the second troparion from the Menaion, if there be such; *Now and ever*... troparion of the Feast.

If there be no troparion from the Menaion, we sing the troparion of the Feast, once.

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[144] If there be two troparia in the Menaion, we sing only the first, since not more than three troparia may be chanted at Vespers or at the end of Matins.

THE ORDER OF CHANTING THE TROPARIA AT "GOD IS THE LORD"

(1) **The week following the Sunday of Saint Thomas:**

Whilst the tomb was sealed... twice; *Glory...* troparion from the Menaion, if there be such; *Now and ever... Whilst the tomb was sealed...* once.

But if there be two troparia from the Menaion we sing *Whilst the tomb was sealed...* **once**; the troparion of the first saint; *Glory...* troparion of the second saint; *Now and ever... Whilst the tomb was sealed...* once.

(2) **The week following the Sunday of the Myrrh-bearing Women:**

If there be one troparion from the Menaion we sing *The Noble Joseph...* once; *When Thou didst descend... Glory...* troparion from the Menaion; *Now and ever... Unto the Myrrh-bearing women...*

If there be two troparia from the Menaion we sing *The Noble Joseph...* once; troparion of the first saint; *Glory...* troparion of the second saint; *Now and ever... Unto the Myrrh-bearing women...*

If there be no troparion from the Menaion we sing *The Noble Joseph...* twice; *Glory... When Thou didst descend... Now and ever... Unto the Myrrh-bearing women...*

(3) **The fourth, fifth, and sixth weeks after Pascha:**
If it be the afterfeast of Mid-Pentecost or Ascension, see below.

Troparion of the preceding Sunday, twice; *Glory...* troparion from the Menaion, if there be such; *Now and ever...* Sunday theotokion in the tone of the troparion from the Menaion (or, if there be no troparion from the Menaion, in the tone of the week).

But if there be two troparia from the Menaion we sing the troparion of the preceding Sunday, **once**; the troparion of the first saint; *Glory...* troparion of the second saint; *Now and ever...* Sunday theotokion in the tone of the troparion of the second saint.

(4) **During the afterfeasts of Mid-Pentecost, Ascension and Pentecost:**

Troparion of the Feast, twice; *Glory...* troparion from the Menaion, if there be such; *Now and ever...* troparion of the Feast.

But if there be two troparia from the Menaion we sing the troparion of Feast, **once**; the troparion of the first saint; *Glory...* troparion of the second saint; *Now and ever...* troparion of the Feast.

THE ORDER OF THE TROPARIA AND KONTAKIA AT THE HOURS

(1) The week following the Sunday of Saint Thomas:

The troparion of Thomas Sunday, *Whilst the tomb...* and the troparion of the Saint, if there be such.* Kontakion of Thomas Sunday, *With his searching right hand...*†

(2) The week following the Sunday of the Myrrh-bearing Women:

Troparia:
Hour 1: *Noble Joseph...*
Hour 3: *When Thou didst descend...*
Hour 6: *Unto the Myrrh-bearing Women...*
Hour 9: *Noble Joseph...*

And the troparion from the Menaion, if there be such.*

Kontakion of the myrrh-bearing women, *When Thou didst cry, Rejoice...*†

(3) The fourth, fifth and sixth weeks after Pascha:
If it be the afterfeast of Mid-Pentecost or Ascension, see below.

Troparion of the preceding Sunday and the troparion from the Menaion, if there be such.* Kontakion of the preceding Sunday.†

(4) During the afterfeasts of Mid-Pentecost, Ascension, and Pentecost:[145]

Troparion of the Feast and the troparion from the Menaion, if there be such.* Kontakion of the Feast.†

THE ORDER OF CHANTING THE TROPARIA AND KONTAKIA AT LITURGY

(1) The week following the Sunday of Saint Thomas:

Troparion of Thomas Sunday
Troparion of the temple, if it be of the Theotokos or a Saint◊
First troparion from the Menaion, if there be such
Second troparion from the Menaion, if there be two
Kontakion of the temple, if it be of a saint◊
Kontakion of the first saint, if there be two
Glory... kontakion of the second, or only, saint
Now and ever... kontakion of Thomas Sunday

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* If there be two troparia in the Menaion, they are alternated.

† If it be a service of Doxology, Polyeleos or Vigil rank, at the Third and Ninth Hours we read the kontakion from the Menaion.

[145] Since the feasts of Antipascha, Mid-Pentecost, Ascension and Pentecost are "given up" at Liturgy (on Saturday of St. Thomas Week, Wednesday of week 5, Friday before Pentecost, and Pentecost, respectively) the troparia and kontakia of these feasts are not read at the Ninth Hour on those apodosis days. Instead we read the troparion and kontakion of the saint from the Menaion (or from the General Menaion, if need be). The same holds true for the Sunday troparia at the Ninth Hour on Saturday of the third and fifth weeks.

◊ If it be a service of Vigil rank, and it be a temple of a saint, the troparion and kontakion of the temple are not chanted.

(2) The week following the Sunday of the Myrrh-bearing Women:

Noble Joseph...

When Thou didst descend...

Unto the Myrrh-bearing Women...

Troparion of the temple, if it be of a saint[◊]

First troparion from the Menaion, if there be such

Second troparion from the Menaion, if there be two

Kontakion of the temple, if it be of a saint[◊]

Kontakion of the first saint, if there be two

Glory... kontakion of the second, or only, saint

Now and ever... kontakion of the Myrrh-bearing women

(3) The fourth, fifth and sixth weeks after Pascha:

If it be the afterfeast of Mid-Pentecost or Ascension, see below.

Troparion of preceding Sunday

Troparion of the temple, if it be of a saint[◊]

First troparion from the Menaion, if there be such

Second troparion from the Menaion, if there be two

Kontakion of the temple, if it be of a saint[◊]

Kontakion of the first saint, if there be two

Glory... kontakion of the second, or only, saint

Now and ever... kontakion of Thomas Sunday

(4) During the afterfeasts of Mid-Pentecost, Ascension and Pentecost:

Troparion of the Feast

Troparion of the temple, if it be of a saint[◊]

First troparion from the Menaion, if there be such

Second troparion from the Menaion, if there be two

Kontakion of the temple, if it be of a saint[◊]

Kontakion of the first saint, if there be two

Glory... kontakion of the second, or only, saint

Now and ever... kontakion of the Feast

[◊] If it be a service of Vigil rank, and it be a temple of a saint, the troparion and kontakion of the temple are not chanted.

SIMPLE, SIX-STICHERA, OR DOXOLOGY SERVICE (§4A1)

Vespers

At *Lord I have cried...* we sing three stichera from the Pentecostarion and three from the Menaion; *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* from the Pentecostarion. **On Friday evening:** *Glory...* doxasticon from the Menaion (but if there be no doxasticon from the Menaion, we sing the doxasticon from the Pentecostarion); *Now and ever...* dogmaticon in the tone of the week.

Aposticha: We sing the stichera from the Pentecostarion, with their verses; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* from the Pentecostarion.

We chant the appointed **troparia** as indicated above (see page 167).

Matins

After *God is the Lord...* we chant the appointed **troparia** as indicated above (see page 168). After each kathisma there is a small litany followed by the sessional hymns from the Pentecostarion.

The canons:

If it be a simple service:

Weekdays in all temples and Saturdays in a temple of the Lord or Theotokos:

Eight troparia (including the irmos, twice) from the canon appointed by the Pentecostarion

Four troparia from the Menaion

Saturday in a temple of a saint:

Six troparia (including the irmos, twice) from the canon appointed by the Pentecostarion

Four troparia from canon of the temple

Four troparia from the Menaion

The **katavasiæ**, which are the irmoi of the canon in the Menaion, are sung only at Odes III, VI, VIII and IX.

If it be a six-stichera or Doxology service:

Six troparia (including the irmos, twice) from the canon appointed by the Pentecostarion

Six troparia from the Menaion

If it be a six-stichera service, the **katavasiæ**, which are the irmoi of the canon in the Menaion, are sung only at Odes III, VI, VIII and IX. But if it be a **Doxology** service, we sing the appointed katavasia (see chapter eight) after each ode.

After Ode III there is a small litany followed by the kontakion and ikos from the Menaion;[146] then the sessional hymn from the Menaion; *Glory... Now and ever...* the sessional hymn from the Pentecostarion.

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[146] But if it be a six-stichera or doxology service, from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostari

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX there is a small litany. (*It is truly meet...* is not sung.)

Exapostilarion from the Pentecostarion; *Glory...* from the Menaion, if there be such; *and ever...* Pentecostarion.

At the **Praises:**

If there be stichera provided in the Menaion we sing three stichera from the Pent tarion and three from the Menaion; *Glory...* doxasticon from the Menaion; *Now and e* from the Pentecostarion.

But if there be no stichera from the Menaion we sing four stichera from the Pent tarion; *Glory... Now and ever...* from the Pentecostarion.

If it be a simple or six-stichera service:

The priest does not say *To Thee is due glory...*, but immediately *Glory to Thee Who shown...* and the Small Doxology is read.

Aposticha: We sing the stichera from the Pentecostarion, with their verses; *Glory...* d ticon from the Menaion, if there be one; *Now and ever...* from the Pentecostarion.

We chant the appointed **troparia** as indicated above (see page 167).

If it be a Doxology service:

The **Great Doxology** is sung, after which we sing the appointed **troparia** as indicated a (see page 167).

At the **Hours** the appointed troparia and kontakia are read (see page 167).

Divine Liturgy

At the **Beatitudes** we read six troparia from the canon appointed by the Pentecostarion if the Menaion calls for Beatitudes we read four troparia from the Pentecostarion an from Ode III in the Menaion.

The appointed **troparia** and **kontakia** are chanted (see page 169).

Prokeimenon of the feast (preceding Sunday), and of the saint, if there be such.

Epistle of the day (and of the saint)

Alleluia of the feast (preceding Sunday), and of the saint, if there be such.

Gospel of the day (and of the saint)

Communion Hymn of the feast (preceding Sunday), and of the saint, if there be such

[147] But if it be a six-stichera or doxology service, from the Menaion.

DOUBLE SERVICE (§4A2)

Vespers

At *Lord I have cried...* we sing six stichera: three for the first saint and three for the second saint; *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* from the Pentecostarion. But if it be **Friday** evening we sing three stichera from the Pentecostarion (of the resurrection), and three of the first saint; *Glory...* doxasticon from the Menaion (but if there be no doxasticon from the Menaion, we sing the doxasticon from the Pentecostarion); *Now and ever...* dogmaticon in the tone of the week.

Aposticha: stichera from the Pentecostarion printed at *Lord I have cried...*, with the refrains printed at the Aposticha;[148] *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* from the Pentecostarion (the one printed at the Aposticha). **But if it be Friday evening** we sing the Aposticha stichera from the Pentecostarion, with their verses; *Glory...* doxasticon from the Menaion, if there be one; *Now and ever...* from the Pentecostarion.

We chant the appointed **troparia** as indicated above (see page 167).

Matins

After *God is the Lord...* we chant the appointed **troparia** (see page 168).

After each kathisma there is a small litany followed by the sessional hymns from the Pentecostarion.

The canons:

Six troparia (including the irmos, twice) from the canon appointed by the Pentecostarion

Four troparia from canon of the first saint

Four troparia from canon of the second saint

The **katavasiæ**, which are the irmoi of the canon of the second saint, are sung only at Odes III, VI, VIII and IX.

After Ode III there is a small litany followed by the kontakion and ikos of each saint. Then the sessional hymn of the first Saint; *Glory...* of the second saint; *Now and ever...* from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostarion.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX there is a small litany. (*It is truly meet...* is not sung.)

Exapostilarion from the Pentecostarion; first exapostilarion from the Menaion, if there be two; *Glory...* (second) exapostilarion from the Menaion, if there be such; *Now and ever...* Pentecostarion.

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[148] The Aposticha stichera from the Pentecostarion are omitted entirely.

At the **Praises:**

If there be stichera provided in the Menaion we sing three stichera from the Pentecostarion and three from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* from the Pentecostarion.

But if there be no stichera from the Menaion we sing four stichera from the Pentecostarion; *Glory... Now and ever...* from the Pentecostarion.

But if it be Saturday we sing three stichera from the Pentecostarion and three of the second saint (from *Lord I have cried...*); *Glory... Now and ever...* from the Pentecostarion.

The priest does not say *To Thee is due glory...* but immediately *Glory to Thee Who hast shown...* and the Doxology is read.

Aposticha: We sing the stichera from the Pentecostarion, with their verses; *Glory...* doxasticon from the Menaion, if there be such; *Now and ever...* from the Pentecostarion.

We chant the appointed **troparia** as indicated above (see page 167).

At the **Hours** the appointed troparia and kontakia are read (see page 169).

Divine Liturgy

At the **Beatitudes** we read six troparia from the canon appointed by the Pentecostarion. But if the Menaion calls for Beatitudes we read four troparia from the Pentecostarion and four from Ode III in the Menaion.

The appointed **troparia** and **kontakia** are chanted (see page 169).

Prokeimenon of the feast (preceding Sunday), and of the saint, if there be such.

Epistle of the day (and of the saint)

Alleluia of the feast (preceding Sunday), and of the saint, if there be such.

Gospel of the day (and of the saint)

Communion Hymn of the feast (preceding Sunday), and of the saint, if there be such.

POLYELEOS OR VIGIL SERVICE (§4A3)

Vespers

Instead of the kathisma we sing *Blessed is the man...*, the first stasis of Kathisma I (or selected verses therefrom).

At *Lord I have cried...* we sing three stichera from the Pentecostarion and five from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* from the Pentecostarion. **On Friday evening** we sing four stichera from the Pentecostarion and four from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* dogmaticon in the tone of the week.

After the Entrance and prokeimenon there are three **readings** appointed in the Menaion.

Litya: The first sticheron of the temple and then the stichera from the Menaion; *Glory...* doxasticon from the Menaion; *Now and ever...* of the feast (from the Matins Aposticha in the Pentecostarion).

At the **Aposticha** we sing the stichera from the Menaion, with the verses provided therein; *Glory...* doxasticon from the Menaion; *Now and ever...* from the Pentecostarion **But on Friday evening** we sing the stichera of the resurrection from the Pentecostarion; *Glory...* doxasticon from the Menaion; *Now and ever...* from the Pentecostarion.

The troparia:

If it be a Polyeleos Service:

(1) **The week following the Sunday of Saint Thomas:**

Troparion from the Menaion; *Glory... Now and ever...* troparion of Thomas Sunday, *Whilst the tomb was sealed...*

(2) **The week following the Sunday of the Myrrh-bearing Women:**

If it be **Sunday, Tuesday, or Thursday** evening we sing the troparion from the Menaion; *Glory... Now and ever... The Noble Joseph...*

But if it be **Monday, Wednesday, or Friday** evening we sing the troparion from the Menaion; *Glory... Now and ever... When Thou didst descend...*

(3) **The fourth, fifth, and sixth weeks after Pascha:**
If it be the afterfeast of Mid-Pentecost or Ascension, see below.

Troparion from the Menaion; *Glory... Now and ever...* Sunday theotokion in the same tone, **but on Friday of the fifth week** we use the Sunday theotokion in the **tone of the week.**

(4) **During the afterfeasts of Mid-Pentecost, Ascension and Pentecost:**

Troparion from the Menaion; *Glory... Now and ever...* troparion of the Feast.

If it be a Vigil Service we sing the troparion from the Menaion, twice, and *O Theotokos Virgin...* once.

Matins

After *God is the Lord...* we chant the appointed **troparia** (see page 168).

If it be a weekday:

After each kathisma there is a small litany followed by the sessional hymns as appointed in the Menaion.

After the reading of the second appointed kathisma and the sessional hymns as appointed by the Menaion, we sing the **Polyeleos** which is immediately followed by the **Magnification** and selected psalm verses from the Menaion.

After the litany we read the sessional hymns from the Menaion.

If it be Saturday:

After each kathisma there is a small litany followed by the sessional hymns from the Pentecostarion.

After the reading of the second appointed kathisma and the sessional hymns from the Pentecostarion, we sing the **Polyeleos** which is immediately followed by the **Magnification** and selected psalm verses from the Menaion.

After the litany we read the sessional hymns from the Menaion in this order: first the sessional hymn from the Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read after the second kathisma (we do not read the theotokia of these sessional hymns). We then read *Glory...* and the sessional hymn given in the Menaion after the Polyeleos; *Now and ever...* and its theotokion.

From my youth...

Prokeimenon and **Gospel** of the saint

Having beheld the resurrection of Christ...

Psalm 50

Glory... Through the prayers of ___...

Now and ever... Through the prayers of the Theotokos... Have mercy on me... and then the sticheron from the Menaion.

Litany: *Save, O God, Thy people...*

Then the **canons:**

Six troparia (including the irmos, twice) from the canon appointed by the Pentecostarion

Eight troparia from the Menaion

After each ode we sing the appointed katavasia (see chapter eight).

After Ode III there is a small litany followed by the kontakion and ikos from the Pentecostarion, then the sessional hymn from the Menaion; *Glory... Now and ever...* sessional hymn from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Menaion.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*)

After Ode IX there is a small litany (*It is truly meet...* is **not** sung.)

Exapostilarion from the Menaion; *Glory...* the same; *Now and ever...* from the Pentecostarion.

At the **Praises** we sing three stichera as appointed in the Menaion.

The **Great Doxology** is sung, after which we sing the **troparia** as appointed at Vespers for a Polyeleos, even if it be a Vigil Service.

At the **Hours** the appointed troparia and kontakia are read (see page 169).

Divine Liturgy

At the **Beatitudes** we read four troparia form the Pentecostarion and four from Ode III in the Menaion.

The appointed **troparia** and **kontakia** are chanted (see page 169).

Prokeimenon, Epistle, Alleluia, Gospel and **Communion Hymn:** For the day and for the saint. **But if it be a Vigil service** the Epistle and Gospel are for the saint only (with the Prokeimenon, Alleluia, and Communion Hymn for both the day and the saint).

SPECIFIC SERVICES OF THE PENTECOSTARION (§4B)

THE SUNDAY OF PASCHA (§4B1)
THE RESURRECTION OF OUR LORD

Matins

At Midnight, when the "Blagovest" ceases, the tomb is taken away. Those who bear icons and banners, as well as the singers, prepare themselves. The priest in full bright vestment, having taken in the left hand the Cross and the three-candle-holder and in the right hand the censer, starts singing with those in the sanctuary in the sixth tone, very quietly: *Thy resurrection, O Christ Savior...* and he censes around the altar. The curtain is opened and those in the sanctuary sing once more, somewhat louder. And then the **Royal Doors** are opened, and they sing a third time, loudly and solemnly. The priest censes and gives up the censer.

Immediately, the singers in the choir: *Thy resurrection, O Christ Savior...* Then we begin ringing the "trezvon" (all bells, loudly and joyously) and the procession begins:

In front is the lantern; then the Cross; then are the banners and icons; then the singers and altar boys with candles; then the elders or whoever the priest assigns to carry the Gospel Book and icon of the resurrection (if other priests are available, they carry the latter); then the deacon with the censer (if there is no deacon, the censer is handed to one of the candle-bearers); then the priest with the Cross and three-candle holder. Then the remaining faithful, all carrying lighted candles.

As soon as the procession leaves the Church, **the doors of the temple are closed.** The helpers who remain in the church light all candles and lights.

The procession, repeating the same hymn many times: *Thy resurrection, O Christ Savior...*, goes around the church one or three times (depending on local custom). Finally, it stops in front of the main entrance. The clergy and helpers in the procession stand facing the faithful. The singing and bell ringing stop.

Having taken the censer, the priest censes the icons, singers, and others. All stand attentively, holding candles and praying, and thanking Christ our God, Who for us and for our salvation suffered and rose again on the third day.

After censing, the priest, makes the sign of the Cross over the doors of the church with the censer and exclaims: *Glory to the holy, and consubstantial...*

Choir: *Amen.* Then the priest and clergy sing the troparion: *Christ is risen from the dead...* thrice.

The choir, and all the congregation, sing the same, thrice also.

Thereafter the priest begins the verses: *Let God arise...* and after each one the choir sings *Christ is risen...* once.

At the end, the priest, makes the sign of the Cross over the doors of the church and sings *Christ is risen from the dead, trampling down death by death* and the choir finishes *...and on those in the tombs bestowing life.* And the doors are opened during the response of the choir.

And all enter into the church, preceded by the two candle-bearers. The priest comes in with the people while singing *Christ is risen....* The bells ring the "trezvon".

The Litany of Peace, *In peace, let us pray...* and after the exclamation we begin the canon of Pascha:

According to the Typicon the priest sings the irmos, and then the choir sings the irmos four more times; then the troparia are repeated so as to make twelve, with the refrain *Christ is risen from the dead!* (*Glory...* and *Now and ever...* are not said); then the irmos is sung thrice more.

According to current practice the canon is chanted with the irmos and each troparion is sung, being repeated only once. After each ode we repeat the irmos as the katavasia, then *Christ is risen...* thrice and a small litany.

During each ode, there is a full censing by the priest. As he censes, the priest exclaims: *Christ is risen!* and the people reply: *Truly He is risen!* At the ninth ode, the censing is performed by the deacon, as usual.

After Ode III we sing the hypakoë, *When they who were with Mary...*

After Ode VI we sing the kontakion, *Though Thou didst descend...* and the ikos *The myrrh-bearing maidens...* Then we sing *Having beheld the resurrection...* thrice; and *Jesus, having risen...* thrice.

At Ode IX we sing the refrains of the Feast.

It should be known that the exclamations after the small litanies at each ode of the Paschal canon are as follows:

first ode: *For Thine is the dominion...*
third ode: *For Thou art our God...*
fourth ode: *For Thou art a good God...*
fifth ode: *For sanctified and glorified...*
sixth ode: *For Thou art the King of Peace...*
seventh ode: *Blessed and most glorified be the dominion...*
eighth ode: *For blessed is Thy Name...*
ninth ode: *For all the hosts of heaven...*

We sing the **exapostilarion,** *When Thou hadst fallen asleep...* thrice.

At the **Praises** we sing four stichera of the resurrection in the first tone, and then the stichera of Pascha *Let God arise...* with their verses. At the end of the final sticheron, having embraced one another thrice in the sanctuary, the priest, carrying the Cross, and the other clergy with the Gospel, icon of the resurrection, and other icons, come out through the Royal Doors. Then all the faithful venerate the Cross and icons, and make the triple embrace with the priest, clergy and one another, one exclaiming: *Christ is risen!* and the other replying: *Truly He is risen!*

Then the Homily of Saint John Chrysostom is read, during which the faithful do not sit, but rather stand listening attentively. After the conclusion of the homily, the troparion of Saint John is chanted in the eighth tone, *Grace like a flame...*

Then the litanies *Have mercy on us, O God...* and *Let us complete...*

Peace be unto all...

Let us bow our heads...

Wisdom!

Father bless.

He that is, is blessed...

Amen. Establish, O God...

Priest and clergy: *Christ is risen from the dead, trampling down death by death:* Choir: *A upon those in the tombs bestowing life.*

And the priest gives the Paschal Dismissal: *May Christ our true God, Who rose from t dead trampling...*

Priest: *Christ is risen!* thrice, and each time we reply, *Truly He is risen!*

Then we chant *Christ is risen...* thrice, and after it, *And unto us hath He granted...*

The Paschal Hours

Note: There should be no reading in church during Bright Week (except for the Prayers Thanksgiving). *Vouchsafe, O Lord...*, the canons, etc. are all sung, not read.

After the conclusion of Matins we immediately begin the First Hour in the following manne

Priest: *Blessed is our God...*

Choir: *Christ is risen from the dead...* thrice.

Having beheld the resurrection of Christ... thrice.

The **hypakoë** *When they who were with Mary...* once.

The **kontakion** *Though Thou didst descend...*

Then the troparia *In the grave bodily... Glory... How life-giving... Now and ever... Rejoice, sanctified...*

Lord have mercy, 40 times.

Glory... Now and ever...

More honorable...

In the Name of the Lord...

Priest: *Through the prayers...*

Choir: *Amen. Christ is risen from the dead...*, thrice.

Glory... Now and ever... Lord have mercy, thrice. *Father bless!* and the Paschal Dismiss

And we repeat this two more times, for the Third, and Sixth hours.

Note: We sing thus for the Ninth Hour, for Compline, and for the Midnight Office, as well, the appointed times, throughout Bright Week.

Divine Liturgy

Note: Immediately before the beginning of the Liturgy on Pascha and all Liturgies until Ascension, instead of *O heavenly King...* the priest reads *Christ is risen from the dead...*, thrice; on Ascension and until Pentecost he reads the troparion of Ascension, and also: *Glory to God in the highest...*, and: *O Lord, Thou shalt open my lips...*

Priest: *Blessed is the kingdom...*

Clergy: *Christ is risen from the dead...* thrice.

Choir and congregation: *Christ is risen from the dead...* thrice.

Priest, the verses: *Let God arise...*, and after each one, the choir sings *Christ is risen...*, once.

At the end, the priest sings *Christ is risen from the dead, trampling down death by death* and the choir finishes *...and on those in the tombs bestowing life.*

Then the Litany of Peace *In peace, let us pray...*

The First Festal Antiphon

Small Litany

The Second Festal Antiphon

Small Litany

The Third Festal Antiphon

Small Entrance, with the Introit by the deacon or priest: *In congregations bless ye God, the Lord from the well-springs of Israel!*

Then the **troparion,** *Christ is risen...* once.

The **hypakoë,** *When they who were with Mary...*

Glory... Now and ever... the **kontakion,** *Though Thou didst descend...*

Priest: *For holy art thou...* Then, instead of the Trisagion, we sing: *As many as have been baptized...*

Prokeimenon in the eighth tone: *This is the day which the Lord hath made...*

Epistle: Acts §1 (1:1-12)

Alleluia in the fourth tone: *Thou, O Lord, shalt rise up...*

Gospel: John §1 (1:1-19). The Gospel is traditionally read in several different languages and is divided into three sections: (1) verses 1-5; (2) verses 6-13; (3) verses 14-19. Some divide into more sections. After each section of the Gospel is completed, all the bells are rung together, once.

In place of *It is truly meet...* we sing the refrain and irmos of the ninth ode *The angel cried unto her...* and *Shine, shine...*

Communion Hymn: *Receive ye the Body...*

When the priest says *In the fear of God...* we sing *Christ is risen...* once.

Instead of *We have seen the true light...* we sing *Christ is risen...* once.

Instead of *Let our mouths be filled...* we sing *Christ is risen...* once.

Instead of *Blessed be the Name...* we sing *Christ is risen...* thrice.

Priest: *The blessing of the Lord...*

Choir: *Amen.*

Priest and clergy: *Christ is risen from the dead, trampling down death by death:* Choir: *And upon those in the tombs bestowing life.*

And the priest gives the Paschal Dismissal: *May Christ our true God, Who rose from the dead trampling...*

Priest: *Christ is risen!* thrice, and each time we reply, *Truly He is risen!*

Then we chant *Christ is risen...* thrice, and after it, *And unto us hath He granted...* once.

All the doors of the iconostasis remain open until the following Saturday.

After the Liturgy there is the blessing of Paschal foods, and also of the artos (altar loaf) which is distributed on the following Saturday (see Hapgood, *Service Book*, pages 239f).

Note: At the Prayers of Thanksgiving, it is customary to use throughout Bright Week the kontakion of Pascha in place of *Protection of Christians...*

MONDAY THROUGH THURSDAY OF BRIGHT WEEK (§4B2)

The services for Bright Week are entirely from the Pentecostarion; the services from the Menaion are set aside.

Vespers

At the conclusion of the Ninth Hour (sung in the special way, see above), the priest, on Sunday evening having put on full vestments, but on the other days vested in Phelonion, standing before the Holy Table gives the blessing:

Priest: *Blessed is the kingdom...*

Clergy: *Christ is risen from the dead...* thrice.

Choir and congregation: *Christ is risen from the dead...* thrice.

Priest, the verses: *Let God arise...*, and after each one, the choir sings *Christ is risen...*, once.

At the end, the priest sings *Christ is risen from the dead, trampling down death by death* and the choir finishes *...and on those in the tombs bestowing life.*

Then the Litany of Peace *In peace, let us pray...*

At *Lord, I have cried...* we sing six stichera of the resurrection from the Pentecostarion; *Glory...* from the Pentecostarion; *Now and ever...* dogmaticon from the Pentecostarion

On Sunday evening:

Entrance with the Gospel and *O Gentle Light...*

Great Prokeimenon: *What God is as great...*

Gospel: John §65 (20:19-26) is read by the priest from the Royal Doors.

On other days:

Entrance with the censer and *O Gentle Light...*

The appointed **Great Prokeimenon** from the Pentecostarion

The **litany** *Let us all say...*

Vouchsafe, O Lord... (sung)

The **litany** *Let us complete our evening prayer...*

Peace be unto all...

Let us bow our heads...

At the **Aposticha** we sing one sticheron of the resurrection from the Pentecostarion and then the stichera of Pascha *Let God arise...* with their verses.

Wisdom!...

Father, bless.

He that is is blessed...

Amen. Establish, O God...

Priest and clergy: *Christ is risen from the dead, trampling down death by death:* Choir: *And upon those in the tombs bestowing life.*

And the priest gives the Paschal Dismissal: *May Christ our true God, Who rose from the dead trampling...*

Priest: *Christ is risen!* thrice, and each time we reply, *Truly He is risen!*

Then we chant *Christ is risen...* thrice, and after it, *And unto us hath He granted...*

Matins

The priest fully vested and standing before the Holy Table exclaims: *Glory to the holy, and consubstantial...*

Clergy: *Christ is risen from the dead...* thrice.

Choir and congregation: *Christ is risen from the dead...* thrice.

Priest, the verses: *Let God arise...*, and after each one, the choir sings *Christ is risen...*, once.

At the end, the priest sings *Christ is risen from the dead, trampling down death by death* and the choir finishes *...and upon those in the tombs bestowing life.*

Then the Litany of Peace, *In peace, let us pray...*

Then the **canons:**

Ten troparia (including the irmos, twice) from the canon of Pascha[149]

Two troparia from the canon of the Theotokos[150]

After each ode we repeat the irmos as the **katavasia**, then *Christ is risen...* thrice. The censing of the entire church and the small litanies are only at odes three, six, and nine.

After Ode III we sing the hypakoë, *When they who were with Mary...*

After Ode VI we sing the kontakion, *Though Thou didst descend...* and the ikos *The myrrh-bearing maidens...* Then we sing *Having beheld the resurrection...* thrice; and *Jesus, having risen...* thrice.

At Ode IX we sing the refrains and troparia of the Feast.

We sing the **exapostilarion,** *When Thou hadst fallen asleep...* thrice.

At the **Praises** we sing four stichera of the resurrection from the Pentecostarion, and then the stichera of Pascha, *Let God arise...* with their verses.

Then the litanies, *Have mercy on us, O God...* and *Let us complete...*

Peace be unto all...

Let us bow our heads...

Wisdom!...

Father, bless.

He that is is blessed...

Amen. Establish, O God...

Priest and clergy: *Christ is risen from the dead, trampling down death by death:* Choir: *And upon those in the tombs bestowing life.*

And the priest gives the Paschal Dismissal: *May Christ our true God, Who rose from the dead trampling...*

Priest: *Christ is risen!* thrice, and each time we reply, *Truly He is risen!*

Then we chant *Christ is risen...* thrice, and after it, *And unto us hath He granted...*

The **Hours** are chanted just as on Pascha itself.

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[149] According to current practice the irmos and troparion are chanted only once each.

[150] The *Pentecostarion* published by Holy Transfiguration Monastery does not have these theotokia printed in this place. If another source is not readily available, these theotokia may be found in the *Pentecostarion* at the Sunday of the Myrrh-Bearers, beginning on page 115, identified as "The Canon of the Theotokos".

Divine Liturgy

The order of the Liturgy, except for the readings, is exactly the same as on the day of Pascha itself.

The **Prokeimenon, Epistle, Alleluia, Gospel** and **Communion Hymn** are all from the Pentecostarion.

On Monday,[151] at the end of the Liturgy, the priest exclaims: *Let us depart in peace!* And there is a procession bearing the Cross thrice around the church, with singing of the canon of Pascha. The lantern, Cross, banners, icons, artos, icon of the resurrection, and Gospel Book are all carried. After the third time around the Church, the Gospels are read:[152] (1) Mt §115; (2) Mk §70; (3) Lk §112; (4) Jn §63. In some places, after each reading, the deacon says *Let us pray to the Lord...* And the choir responds with *Lord have mercy,* thrice. And the deacon censes the Cross held by the priest, and the priest sprinkles holy water on the faithful, in all four directions. After entering the church, the deacon or priest says the litany *Have mercy on us...* with the exclamation *Hearken unto us, O our God...* and the dismissal of Pascha.

FRIDAY OF BRIGHT WEEK (§4B3)
COMMEMORATION OF THE LIFE-GIVING SPRING OF THE THEOTOKOS

According to the Typicon the order of services is the same as on the other days of Bright Week. But if the priest so wishes, the service in honor of the Life-Giving Spring may be chanted according to the rubrics found in the Pentecostarion.

SATURDAY OF BRIGHT WEEK (§4B4)

The order of services is the same as on the other days of Bright Week. At **Liturgy**, after the prayer at the Ambon, the prayer for the cutting of the artos is read (see Hapgood, pages 239-41). And the bread is given out after the dismissal. Wherever the priest wishes, because of the larger number of the faithful, this may be postponed until Sunday (Antipascha). Before the Ninth Hour the Royal Doors and the north and south doors of the Altar, which have remained opened throughout Bright Week, are closed.

[151] According to the Slavonic Typicon such a procession takes place on every day of Bright Week.
[152] According to the Typicon only one Gospel (Lk §114) is read.

THE FIRST SUNDAY AFTER PASCHA (§4B5)
THE SUNDAY OF THE HOLY APOSTLE THOMAS (ANTIPASCHA)

Ninth Hour

Blessed is our God... Christ is risen..., thrice. Trisagion Prayers. *O come let us worship...* and the three usual psalms. We use the **troparion,** *Compassionate, Thou hast descended...* and the **kontakion,** *Though Thou, O deathless One...*

Vespers

Priest: *Glory to the Holy...*; Choir: *Amen.* Then the priest sings *Christ is risen...* 2 1/2 times, and the choir sings the last half and continues with the selected verses of Psalm 103.

At *Lord, I have cried...* we sing ten stichera from the Pentecostarion; *Glory... Now and ever... Thou didst come...* (from the Pentecostarion)

The usual prokeimenon, *The Lord is King...*

At the **Litya** we sing the stichera from the Pentecostarion.

At the **Aposticha** we sing the stichera from the Pentecostarion, with their verses; *Glory... Now and ever...* from the Pentecostarion.

At the Blessing of the Loaves we sing the **troparion** *Whilst the tomb was sealed...* thrice.

Matins

After *God is the Lord...* we sing the troparion from the Pentecostarion, *Whilst the tomb was sealed...* twice; *Glory... Now and ever...* the same, once.

After each **kathisma** there is a small litany followed by the sessional hymns from the Pentecostarion.

After the reading of the second appointed kathisma and the sessional hymns we sing the **Polyeleos** which is immediately followed by the Magnification and selected psalm verses from the Pentecostarion.

The **evlogitaria** of the resurrection, *Blessed art Thou...*, are not sung.

Small litany and sessional hymns from the Menaion

The **Hymns of Ascents**, fourth tone: *From my youth up...*

Prokeimenon, in the fourth tone: *Praise thy Lord, O Jerusalem...*

For Holy art Thou...

Let every breath...

Matins Gospel 1

Having beheld the resurrection..., thrice.

Psalm 50

Glory... Through the prayers of the apostles...

Now and ever... Through the prayers of the Theotokos... Have mercy on me... Jesus having risen...

Litany: *Save, O God, Thy people...*

We read fourteen troparia (including the irmos, twice) from the **canon** in the Pentecostarion. We sing the katavasia of Pascha, *It is the day...*

After Ode III there is a small litany followed by the hypakoë from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from Pentecostarion.

After Ode VIII we **do not** sing the **Magnificat** (*My soul doth magnify...*), but straightway the irmos of Ode IX.

We sing *Holy is the Lord our God...* in the first tone and then the **exapostilarion** from the Pentecostarion.

At the **Praises** we sing four stichera from the Pentecostarion; *Glory... Eight days after... Now and ever... Most blessed art Thou...*

The **Great Doxology** and then the **troparion** from the Pentecostarion.

After the dismissal we sing *Glory... Now and ever...* and the first Gospel sticheron, after which we begin the First Hour.

Note: Some make the mistake of singing *Christ is risen...* before the dismissal at Vigil. At this point, however, we sing the regular: *Glory... Now and ever...*, etc. The triple *Christ is risen..* is sung only before the dismissal at Liturgy.

The Hours

Troparion and kontakion from the Pentecostarion.

Divine Liturgy

Note: According to the Typicon of the Great Church, the Paschal antiphons are used in place of Typika and Beatitudes at Liturgy on Sundays until the Apodosis of Pascha; there are also variations in the usage of the Paschal Stichera at the Praises, and different assignments of the Matins Gospels. See notes in the English Pentecostarion for details.

At the **Beatitudes** we read four troparia from Ode III of the canon in the Pentecostarion and four troparia from Ode VI of the same canon.

We sing the **troparion** *Whilst the tomb was sealed...*

Glory... Now and ever... and the **kontakion** *With his searching right hand...*

Prokeimenon in the third tone: *Great is our Lord...*

Epistle: Acts §14 (5:12-20).

Alleluia in the eighth tone: *Come, let us rejoice...*

Gospel: John §65 (20:19-31).

Communion hymn: *Praise the Lord, O Jerusalem...*

THE SECOND, THIRD, AND FIFTH SUNDAYS AFTER PASCHA (§4B6)

Vespers

At *Lord I have cried...* we sing ten stichera: seven of the resurrection[153] and three of the Sunday, from the Pentecostarion; *Glory...* doxasticon from the Pentecostarion; *Now and ever...* the dogmaticon in the tone of the week.

At the **Litya** we sing the stichera as appointed in the Pentecostarion.

At the **Aposticha** we sing one sticheron of the resurrection in the tone of the week and then the stichera of Pascha *Let God arise...* with their verses; *Glory...* doxasticon from the Pentecostarion; *Now and ever... It is the day of resurrection...* and *Christ is risen...* once.

Troparia:

If Vigil be served we sing *O Theotokos Virgin rejoice...*, thrice.

Otherwise, if it be the Sunday of the Myrrhbearers we sing *When Thou didst descend... Glory... The noble Joseph... Now and ever... Unto the myrrh-bearing...* **But if it be the Sunday of the Paralytic or of the Blind Man** we sing the Sunday troparion; *Glory... Now and ever...* the dismissal theotokion in the tone of the week.

Matins

If it be the Sunday of the Myrrhbearers:

After *God is the Lord...* we sing *When Thou didst descend...* twice; *Glory... The noble Joseph... Now and ever... Unto the myrrh-bearing...*

If it be any other Sunday:

After *God is the Lord...* we sing the Sunday troparion twice; *Glory... Now and ever...* the dismissal theotokion in the tone of the week.

After each kathisma we read the sessional hymns from the Pentecostarion.

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Six troparia (including the irmos and two theotokia) from the canon of Pascha

Eight troparia from the canon in the Pentecostarion

The appointed katavasia is sung.

After Ode III there is a small litany followed by the kontakion and ikos of Pascha and the sessional hymns from the Pentecostarion.

[153] From the Octoechos or Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostarion.

After Ode VIII we **do not** sing the **Magnificat** (*My soul doth magnify...*), but straightway the irmos of the ninth ode.

At Ode IX for the canon of Pascha we use the refrain as at the previous odes, *Christ is risen from the dead.* (Not the refrains which were chanted on the feast itself.)

After Ode IX there is a small litany.

After *Holy is the Lord...* we read or sing the **exapostilarion** of Pascha, *When Thou didst fall asleep...*; *Glory...* from the Pentecostarion; *Now and ever...* from the Pentecostarion.

At the **Praises** we sing eight stichera from the Pentecostarion;[154] *Glory...* from the Pentecostarion, if there be such, otherwise the appointed gospel sticheron; *Now and ever... Most blessed art thou...*

If the appointed gospel sticheron is not chanted at the Praises (i.e. on the Sundays of the Paralytic and of the Blind Man) it is chanted after the dismissal of Matins.

The Hours

On the Sunday of the Myrrhbearers we use the troparia *When Thou didst fall asleep...* and *The Noble Joseph...* On the other Sundays we use the troparion of the Sunday. Kontakion from the Pentecostarion.

Divine Liturgy

At the **Beatitudes** we read four troparia of the resurrection[155] and four troparia from Ode VI of the canon in the Pentecostarion.

Troparia and Kontakia:

If it be the Sunday of the Myrrhbearers:

When Thou didst fall asleep...

The Noble Joseph...

Glory... kontakion from the Pentecostarion

Now and ever... kontakion of Pascha, *Though Thou, O deathless...*

If it be any other Sunday:

Sunday troparion

Glory... kontakion from the Pentecostarion

Now and ever... kontakion of Pascha, *Though Thou, O deathless...*

Prokeimenon, Epistle, Alleluia, and Gospel of the Sunday

Communion hymn: *Receive ye the Body...* and *Praise the Lord...*

[154] The stichera of the resurrection, which are provided in the Pentecostarion, may also be chanted from the Octoechos.

THE SECOND, THIRD, FOURTH, AND FIFTH SUNDAYS AFTER PASCHA COMBINED WITH A SAINT OF POLYELEOS OR VIGIL RANK (§4B7)

Note: If it be the Sunday of the Samaritan Woman, the hymns for the afterfeast of Mid-Pentecost are set aside and we chant the hymns of the resurrection, of the Samaritan Woman, and of the saint from the Menaion.

Vespers

At *Lord I have cried...* we sing ten stichera: three of the resurrection,[156] three of the Sunday, from the Pentecostarion, and four from the Menaion; *Glory...* doxasticon from the Pentecostarion; *Now and ever...* the dogmaticon in the tone of the week.

At the **Litya** we sing the sticheron of the temple and then the stichera from the Menaion; *Glory...* from the Menaion; *Now and ever...* from the Pentecostarion.

At the **Aposticha** we sing one sticheron of the resurrection in the tone of the week and then the stichera of Pascha *Let God arise...* with their verses; *Glory...* doxasticon from the Menaion; *Now and ever...* from the Pentecostarion (the sticheron written after *Glory...*) and *Christ is risen...* once.

Troparia: *O Theotokos Virgin rejoice...* twice, and the troparion of the saint, once. **But if Vigil be not served** we sing the Sunday troparion;[157] *Glory...* from the Menaion; *Now and ever...* the dismissal theotokion in the tone of the last troparion.

Matins

If it be the Sunday of the Myrrhbearers:

After *God is the Lord...* we sing *When Thou didst descend...* once; *The noble Joseph... Glory...* from the Menaion; *Now and ever... Unto the myrrh-bearing...*

If it be any other Sunday:

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* from the Menaion; *Now and ever...* the dismissal theotokion in the tone of the last troparion.

After each kathisma we read the sessional hymns from the Pentecostarion.

After the second reading from the Psalter (Kathisma III) and the sessional hymns we sing the **Polyeleos** which is immediately followed by the **magnification** and selected psalm verses from the Menaion. After the final psalm verse and chanting of the magnification, the **evlogitaria**, *Blessed art Thou, O Lord...*, are immediately begun (without having sung *Glory... Now and ever... Alleluia...*).

Note: It is common practice on Sunday to chant only the magnification, and that once by the clergy, omitting the selected psalm verses.

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[155] From the Octoechos or Pentecostarion.

[156] From the Octoechos or Pentecostarion.

[157] On the Sunday of the Myrrhbearers we use the troparion, *When Thou didst descend...*

After the evlogitaria and litany we read the **hypakoë** in the tone of week, and then the sessional hymns from the Menaion are read in this order: first the sessional hymn from the Menaion which would ordinarily be read after the first kathisma, then the one ordinarily read after the second kathisma (we do not read the theotokia of these sessional hymns). We then read *Glory...* and the sessional hymn printed in the Menaion after the Polyeleos; *Now and ever...* and its theotokion. After the completion of the sessional hymns we sing the **Hymns of Ascents** and **prokeimenon** in the tone of the week.

The canons:

Six troparia (including the irmos and two theotokia) from the canon of Pascha

Four troparia form the canon in Menaion

Four troparia from the canon in the Pentecostarion

After each ode we sing the appointed katavasia.

After Ode III there is a small litany followed by the kontakion and ikos from the Menaion. Then the sessional hymn from the Menaion; *Glory... Now and ever...* and the sessional hymn from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostarion.

After Ode VIII we **do not** sing the **Magnificat** (*My soul doth magnify...*), but straightway the irmos of Ode IX.

After Ode IX there is a small litany.

After *Holy is the Lord...* we read or sing the **exapostilarion** of Pascha, *When Thou didst fall asleep...*; *Glory...* from the Menaion; *Now and ever...* from the Pentecostarion.

At the **Praises** we sing eight stichera: four of the resurrection[158] and four from the Menaion (the fourth sticheron should be the doxasticon, regardless of the number of stichera given in the Menaion; before the last two stichera from the Menaion we use the verses from the Vespers Aposticha in the Menaion, instead of the usual Sunday verses); *Glory...* from the Pentecostarion, if there be such, otherwise the appointed gospel sticheron; *Now and ever... Most blessed art thou...*

If the appointed gospel sticheron is not chanted at the Praises (i.e. on the Sundays of the Paralytic, of the Samaritan Woman, and of the Blind Man), it is chanted after the dismissal of Matins.

The Hours

Troparion of the Sunday[159] and from the Menaion. Kontakion from the Pentecostarion and from the Menaion, alternating.

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[159] On the Sunday of the Myrrhbearers the troparion, *When Thou didst descend...* is used at the First and Sixth Hours, while the troparion *The Noble Joseph...* is used at the Third and Ninth Hours.

[160] From the Octoechos or Pentecostarion.

Divine Liturgy

At the **Beatitudes** we read four troparia of the resurrection,[160] four troparia from Ode III of the canon in the Pentecostarion, and four troparia from Ode VI of the canon in the Menaion.

Troparia and Kontakia:

If it be the Sunday of the Myrrhbearers:

When Thou didst fall asleep...

The Noble Joseph...

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... kontakion from the Pentecostarion

If it be any other Sunday:

Sunday troparion

Troparion from the Menaion

Glory... kontakion from the Menaion

Now and ever... kontakion from the Pentecostarion

Prokeimenon, Epistle, Alleluia, Gospel and **Communion hymn:** of the Sunday and of the Saint

WEDNESDAY IN THE FOURTH WEEK OF PASCHA (§4B8)
MID-PENTECOST

All hymns are taken from the Pentecostarion. The service in the Menaion is chanted at Compline.

Vespers

The service begins as usual, with the appointed **kathisma** (i. e., **not** *Blessed is the man...*)

At *Lord I have cried...* we sing six stichera of the feast; *Glory... Now and ever...* of the feast.

Entrance and prokeimenon of the day.

Three **readings** as appointed by the Pentecostarion. Then the litany *Let us all say...* Then *Vouchsafe...* and thereafter *Let us complete...*

At the **Apostícha** we sing the stichera of the feast, with their verses; *Glory... Now and ever...* of the feast.

We sing the **troparion** of the feast once.

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[158] From the Octoechos or Pentecostarion.

Matins

After *God is the Lord...* we sing the troparion of the feast thrice.

After each appointed **kathisma** there is a small litany and the sessional hymns from the Pentecostarion.

Having beheld the resurrection of Christ..., once, and **Psalm 50**

The canons:

Eight troparia (including the irmos, twice) from the first canon of the feast

Six troparia from the second canon of the feast

As the **katavasia** we sing the irmos of the second canon.

After Ode III there is a small litany followed by the sessional hymns of the feast.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

After Ode VIII we **do not** sing the **Magnificat** (*My soul doth magnify...*), but straightway the irmos of Ode IX.

Exapostilarion of the feast, thrice.

At the **Praises** we sing four stichera of the feast; *Glory... Now and ever...* of the feast

The **Great Doxology** and then the **troparion** of the feast.

The Hours

Troparion and kontakion from the Pentecostarion.

Divine Liturgy

At the **Beatitudes** we read four troparia from Ode III of the first canon of the feast and four troparia from Ode VI of the second canon.

We sing the **troparion** *At Mid-feast... Glory... Now and ever...* and the **kontakion** *O Sovereign Master...*

Prokeimenon in the third tone: *Great is our Lord...*

Epistle: Acts §34 (14:6-18).

Alleluia in the first tone: *Remember Thy congregation...*

Gospel: John §26 (7:14-30).

In place of *It is truly meet...* we sing the irmos of the ninth ode of the second canon of the feast, *Virginity is alien...*

Communion hymn: *He that eateth My Flesh...*

THE FOURTH SUNDAY AFTER PASCHA (§4B9)
COMMEMORATION OF THE SAMARITAN WOMAN

Afterfeast of Mid-Pentecost

Note: If a service of Polyeleos or Vigil rank coincide with this day, the service of the afterfeast is set aside and the hymns of the resurrection, of the Samaritan Woman, and from the Menaion are chanted, as previously set forth for the Sunday of the Myrrhbearers (§4B7).

Vespers

At *Lord I have cried...* we sing ten stichera: four of the resurrection,[161] three of the feast, and three of the Samaritan, from the Pentecostarion; *Glory...* of the Samaritan; *Now and ever...* the dogmaticon in the tone of the week.

At the **Litya** we sing the sticheron of the temple; *Glory... Now and ever...* of the Samaritan Woman, from the Pentecostarion.

At the **Aposticha** we sing one sticheron of the resurrection in the tone of the week and then the stichera of Pascha *Let God arise...* with their verses; *Glory...* doxasticon from the Pentecostarion, *When by Thine unfathomable...*; *Now and ever... It is the day of resurrection...*[162] and *Christ is risen...* once.

Troparia:

If Vigil be served we sing *O Theotokos Virgin rejoice...*, twice, and the troparion of the feast, *At mid-feast...*, once.

Otherwise we sing the Sunday troparion; *Glory... Now and ever...* of the feast.

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory... Now and ever...* of the feast.

After each kathisma we read the sessional hymns from the Pentecostarion.

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Six troparia (including the irmos and two theotokia) from the canon of Pascha

Four troparia from the canon of Mid-Pentecost

Four troparia from the canon of the Samaritan Woman

After each ode we sing the **katavasia** of Pascha.

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[161] From the Octoechos or Pentecostarion.

[162] Thus instructs the Slavonic Typicon. According to the English Pentecostarion we sing *Now and ever...* and the sticheron of the feast, *When Thou wast teaching...*

After Ode III there is a small litany followed by the kontakion and ikos[163] of Mid-Pentecost and the sessional hymns from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos from the Pentecostarion.

After Ode VIII we **do not** sing the **Magnificat** (*My soul doth magnify*...), but straightway the irmos of Ode IX.

After Ode IX there is a small litany.

After *Holy is the Lord*... we read or sing the **exapostilarion** of Pascha, *When Thou didst fall asleep*...; *Glory*... of the Samaritan; *Now and ever*... of the feast.

The Praises:[164] We sing six stichera of the resurrection and two stichera of the Samaritan Woman, with their verses; *Glory*... of the Samaritan; *Now and ever*... *Most blessed art thou*...

The appointed **gospel sticheron** is chanted after the dismissal of Matins.

The Hours

Troparion of the Sunday and of the feast. **Kontakion** of the Samaritan and of the feast, alternating.

Divine Liturgy

At the **Beatitudes** we read four troparia of the resurrection,[165] four troparia from Ode III of the canon of the Samaritan Woman, and four troparia from Ode VI of the canon of the feast.

Troparia and kontakia:

Sunday troparion

Troparion of the feast

Glory... kontakion of the Samaritan

Now and ever... kontakion of the feast

Prokeimenon in the third tone:[166] *O chant unto our God*...

Epistle: Acts §28 (11:19-26, 29-30)

Alleluia in the fourth tone: *Bend Thy bow*...

Gospel: John §12 (4:5-42)

Instead of *It is truly meet*... we sing *The Angel cried*... and *Shine, shine*...

Communion hymn: *Receive ye the Body*... and *Praise the Lord, O Jerusalem*...

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[163] The English Pentecostarion does not print the ikos at this point. It may be found in the Pentecostarion on page 196.

[164] The Slavonic Typicon reads: At the Praises: four stichera of the Resurrection, one of Anatolius [of the Resurrection], and three idiomela of the Samaritan, second tone: *Let heaven and earth*... *Glory*..., sixth tone: *The Well-spring of the principle of life*... *Now and ever*... *Most blessed art thou*... This, however, would seem to be a mistake, as neither the Greek nor the Slavonic Pentecostarion provides three stichera.

[165] From the Octoechos or Pentecostarion.

[166] Thus instructs the Slavonic Typicon. The English Pentecostarion gives the prokeimenon in the fourth tone: *How magnified*...

WEDNESDAY IN THE FIFTH WEEK OF PASCHA (§4B10)
THE APODOSIS OF MID-PENTECOST

The service is exactly as on the Feast itself, except that there is no entrance and the readings from the Old Testament are omitted. The service from the Menaion is chanted at Compline.

At Liturgy

At the Beatitudes we read eight troparia, from the ninth ode of both canons of the feast.

We use the prokeimenon, alleluia, and communion hymn of the feast. The Epistle and Gospel are of the day. Instead of *It is truly meet...* we sing the irmos of the ninth ode of the feast, *Virginity is alien...*

WEDNESDAY IN THE SIXTH WEEK OF PASCHA (§4B11)
THE APODOSIS OF PASCHA

Note: According to the Typicon of the Great Church the apodosis of the Feast of the Blind Man is celebrated on Tuesday and the apodosis of Pascha is celebrated on Wednesday in exactly the same manner as the Feast itself. See Pentecostarion, page 294. Here we provide the rubrics as they are found in the Slavonic Typicon, with the apodoses of Pascha and the Blind Man being combined.

Vespers

At the conclusion of the Ninth Hour the priest, vested in Phelonion, standing before the Holy Table gives the blessing:

Priest: *Blessed is our God...*

Clergy: *Christ is risen from the dead...* thrice.

Choir and congregation: *Christ is risen from the dead...* thrice.

Priest, the verses: *Let God arise...*, and after each one, the choir sings *Christ is risen...*, once.

At the end, the priest sings *Christ is risen from the dead, trampling down death by death* and the choir finishes *...and on those in the tombs bestowing life.*

Then Psalm 103, the Litany of Peace and the usual kathisma.

At *Lord, I have cried...* we sing six stichera of the Blind Man; *Glory... Now and ever...* from the Pentecostarion.

There is no Entrance.

At the **Aposticha** we sing one sticheron of the resurrection from the Pentecostarion and then the stichera of Pascha *Let God arise...* with their verses; *Glory... Now and ever... It is the day of resurrection...* and *Christ is risen...* once.

Then *Now lettest...* and the Trisagion Prayers.

We sing the **troparion** of the preceding Sunday in the fifth tone, *Let us worship... Glory... Now and ever...* theotokion in the same tone, *O impassable gate of the Lord...*

The **litany** *Have mercy on us...* and the usual order of the dismissal, with the Sunday dismissal, *May He Who rose from the dead, Christ our True God...*

Matins

Glory to the Holy, Consubstantial...

Clergy: *Christ is risen from the dead...* thrice.

Choir and congregation: *Christ is risen from the dead...* thrice.

Priest, the verses: *Let God arise...*, and after each one, the choir sings *Christ is risen...*, once.

At the end, the priest sings *Christ is risen from the dead, trampling down death by death* and the choir finishes *...and on those in the tombs bestowing life.*

Then the **Six Psalms** which are followed by the Litany of Peace *In peace, let us pray...*

After *God is the Lord...* we sing the troparion of the preceding Sunday in the fifth tone, *Let us worship...*, twice; *Glory... Now and ever...* theotokion in the same tone, *O impassable gate of the Lord...*

After each **kathisma** there is a small litany followed by the sessional hymns from the Pentecostarion.

Having beheld the resurrection... once, and **Psalm 50**

The canons:

Six troparia (including the irmos, twice) from the canon of Pascha

Four troparia from the canon of the Blind Man

Four troparia from the canon of the forefeast of Ascension

After each ode we sing the irmos of the first canon of Ascension as the **katavasia**, *Let us sing unto the only Savior...*[167]

After Ode III there is a small litany followed by the kontakion and ikos of the Blind Man and the sessional hymns from the Pentecostarion.

After Ode VI there is a small litany followed by the kontakion and ikos of Pascha.

At Ode IX the troparia of the Paschal canon are preceded by the Paschal refrains. For the other two canons we use the refrain, *Glory to Thee our God...* as at the preceding odes.

Exapostilarion of Pascha, *When Thou didst fall asleep...; Glory... Now and ever...* of the Blind Man.

At the **Praises** we sing four stichera of the resurrection from the Pentecostarion, and then the stichera of Pascha *Let God arise...* with their verses; *Glory... Now and ever... It is the day of resurrection...* and *Christ is risen...* once.

The **Great Doxology** and then the **troparion** of the preceding Sunday in the fifth tone, *Let us worship... Glory... Now and ever...* theotokion in the same tone, *O impassable gate of the Lord...*

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[167] Thus instructs the Slavonic Typicon. The English Pentecostarion prescribes the katavasia of Pascha, *It is the day of Resurrection...*

The Hours

Sunday **troparion**, *Let us worship...* **kontakion** of the Blind Man.

Divine Liturgy

Priest: *Blessed is the kingdom...*

Clergy: *Christ is risen from the dead...* thrice.

Choir and congregation: *Christ is risen from the dead...* thrice.

Priest, the verses: *Let God arise...*, and after each one, the choir sings *Christ is risen...*, once.

At the end, the priest sings *Christ is risen from the dead, trampling down death by death* and the choir finishes *...and on those in the tombs bestowing life.*

Then the Litany of Peace *In peace, let us pray...*

We sing the Typical Psalms. At the **Beatitudes** we read four troparia from Ode III of the canon of the Blind Man and four from Ode VI of the canon of the forefeast of Ascension.

Troparia and Kontakia:

Sunday troparion, *Let us worship...*

Glory... kontakion of the Blind Man

Now and ever... kontakion of Pascha

Prokeimenon of Pascha in the eighth tone: *This is the day which the Lord hath made...*

Epistle of the day: Acts §41(18:22-28)

Alleluia of Pascha in the fourth tone: *Thou, O Lord, shalt rise up...*

Gospel of the day: John §43 (12:36-47)

In place of *It is truly meet...* we sing the refrain and irmos of the ninth ode *The angel cried unto her...* and *Shine, shine...*

Communion Hymn: *Receive ye the Body...*

After *Blessed be the name...* and Psalm 33, *I will bless the Lord...* the dismissal as on the Feast of Pascha itself:

Priest and clergy: *Christ is risen from the dead, trampling down death by death:* Choir: *And on those in the tombs bestowing life.*

And the priest gives the Paschal Dismissal: *May Christ our true God, Who rose from the dead trampling...*

Priest: *Christ is risen!* thrice, and each time we reply, *Truly He is risen!*

Then we chant *Christ is risen...* thrice, and after it, *And unto us hath He granted...* once.

The **Ninth Hour** begins with the reading of the Trisagion (and thus until Pentecost, when we read *O Heavenly King...* for the first time).

THURSDAY IN THE FIFTH WEEK OF PASCHA (§4B12)
THE ASCENSION OF OUR LORD

Vespers

Priest: *Glory to the holy, and consubstantial…*

Clergy: *O come, let us worship…*

Selected verses from Psalm 103 (sung, with refrains)

The Litany of Peace

We **do not** sing *Blessed is the man…*, but we immediately sing *Lord I have cried…* with ten stichera of the feast in the sixth tone, *The Lord was taken up…*; *Glory… Now and ever…* of the feast in the same tone, *Not being separated…*

Entrance

O Gentle Light… and the Prokeimenon of the day

Three **readings**, according to the Pentecostarion

Litany: *Let us all say…*

Vouchsafe, O Lord…

Litany: *Let us complete our evening prayer…*

Peace be unto all… Let us bow our heads…

At the **Litya** we sing the stichera of the feast.

At the **Aposticha** we sing the stichera of the feast, with their verses; *Glory… Now and ever…* of the feast.

Now lettest Thou Thy servant…

Trisagion Prayers

We sing the **troparion** of the feast thrice.

The Blessing of the Loaves

Blessed be the name of the Lord… (thrice)

I will bless the Lord… (the first eleven verses of Psalm 33)

Priest: *The blessing of the Lord be upon you…*

And the reader begins the Six Psalms of **Matins**, *Glory to God in the highest…* etc.

Matins

After *God is the Lord…* we sing the troparion of the feast, twice; *Glory… Now and ever…* troparion of the feast, once.

After each **kathisma** there is a small litany followed by the sessional hymns of the feast.

After the reading of the second appointed kathisma and the sessional hymns we sing the **Polyeleos** which is immediately followed by the Magnification and selected psalm verses of the feast.[168]

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[168] The English Pentecostarion provides neither the magnification nor the selected psalm verses, as it is translated from the Greek (in the Greek practice these are not chanted). Both may be found in the Horologion.

Small litany and the **sessional hymns** of the feast.

The first antiphon of the **Hymns of Ascents** of the fourth tone, *From my youth up…*

Prokeimenon in the fourth tone, *God is gone up…*

Let us pray to the Lord… For holy art Thou…

Let every breath…

Gospel: Mark §71 (16:9-20)

Having beheld the resurrection… once, and **Psalm 50**

Glory… Through the prayers of the Apostles…

Now and ever… Through the prayers of the Theotokos…

Have mercy on me… and then the sticheron from the Pentecostarion, *Today the hosts….*

Litany: *Save, O God, Thy people...*

The canons:

Eight troparia (including the irmos, twice) from the first canon of the feast

Six troparia from the second canon of the feast

As the **katavasia** we sing the irmos of the second canon of **Pentecost**, *Covered by the divine cloud…* (fourth tone)

After Ode III there is a small litany followed by the sessional hymn of the feast, which is read twice.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

After Ode VIII we **do not** sing the **Magnificat** (*My soul doth magnify…*), but immediately the refrains,[169] irmoi, and troparia of Ode IX.

Exapostilarion of the feast, thrice.

At the **Praises** we sing four stichera of the feast; *Glory… Now and ever…* of the feast

The **Great Doxology** and then the **troparion** of the feast.

At the end we use the dismissal of the feast, *May He Who in glory did ascend from us into heaven, and sitteth at the right hand of the Father, Christ our true God...*

The Hours

Troparion and kontakion from the Pentecostarion.

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[169] The refrain of the first canon (not in the English Pentecostarion): *Magnify, O my soul, Christ the giver of life, Who ascended from earth to heaven.* The refrain of the second canon: *The angels, seeing the ascent…* (indicated as the megalynarion in the Pentecostarion).

Divine Liturgy

Instead of the Typical Psalms and the Beatitudes we sing the Antiphons of the feast.

The Introit:[170] *God is gone up in jubilation…*

We sing the **troparion,** *Thou hast ascended.. Glory… Now and ever…* and the **kontakion,** *When Thou hadst fulfilled...*

Prokeimenon in the seventh tone: *Be Thou exalted...*

Epistle: Acts §1 (1:1-12)

Alleluia in the second tone: *God is gone up…*[171]

Gospel: Luke §114 (24:36-53)

In place of *It is truly meet...* we sing the irmos of the ninth ode of the first canon of the feast, *O Thou who art God's Mother…* And the same is chanted until the apodosis.

Communion hymn: *God is gone up in jubilation…*

Instead of *We have seen the true Light…* we sing the troparion of the Feast (and at every Liturgy until the Apodosis).

Vespers

There is no kathisma read, on account of the Vigil which was served on the preceding night.

At *Lord I have cried…* we sing three stichera of the feast and three from the Menaion; *Glory…* doxasticon from the Menaion, if there be such; *Now and ever…* of the feast.

Entrance and **Great Prokeimenon** in the seventh tone, *Our God is in Heaven and on earth…*

Then the litany *Let us all say…* Then *Vouchsafe…* and thereafter *Let us complete…*

At the **Aposticha** we sing the stichera of the feast, with their verses; *Glory… Now and ever…* of the feast.

We sing the **troparion** of the feast once.

The service from the Menaion which was displaced by the service of the Ascension is chanted at Compline.

[170] The introit is said by the deacon or priest in place of *O come, let us worship…* In the Slavic practice the second part, *O Son of God…* is chanted by the choir at hierarchical services, but otherwise is omitted.

[171] The Slavonic Typicon has the Alleluia verses in the reverse order of the English Pentecostarion, which gives *Clap your hands…* as the first verse.

THE SIXTH SUNDAY AFTER PASCHA (§4B13)
COMMEMORATION OF THE HOLY THREE HUNDRED AND EIGHTEEN FATHERS AT NICÆA

Afterfeast of the Ascension

Vespers

At *Lord I have cried...* we sing ten stichera: three of the resurrection[172], three of the feast, and four of the Fathers; *Glory...* doxasticon of the Fathers; *Now and ever...* and the dogmaticon in the tone of the week.

After the **entrance,** the prokeimenon of the day, *The Lord is King...* and three readings of the Fathers.

At the **Litya** we sing the sticheron of the feast in the first tone, *As Thou ascendest...* (Pentecostarion, page 325); *Glory...* of the Fathers in the third tone, *Ye have become... Now and ever...* of the feast in the sixth tone, *O Lord, when Thou didst fulfill...*

At the **Aposticha** we sing the stichera of the resurrection; *Glory...* doxasticon of the Fathers; *Now and ever...* of the feast.

Troparia:

If Vigil be served we sing the troparion of the Fathers, twice; and the troparion of the feast, once.

Otherwise we sing the Sunday troparion; *Glory...* of the Fathers; *Now and ever...* troparion of the feast.

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* troparion of the Fathers; *Now and ever...* troparion of the feast.

After each kathisma we read the sessional hymns of the resurrection.

Psalm 118[173] and the **evlogitaria** of the resurrection: *The assembly of angels...*

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Irmos, two troparia and theotokion from the canon of the resurrection (in the Octoechos or Pentecostarion)

Four troparia from the canon of Ascension

Six troparia from the canon of the Fathers

As the **katavasia** we sing the irmos of the second canon of **Pentecost**, *Covered by the divine cloud...* (fourth tone)

After Ode III there is a small litany followed by the kontakion and ikos of the feast and then the sessional hymn of the Fathers; *Glory...* another of the Fathers; *Now and ever...* of the Ascension.

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[172] From the Octoechos or Pentecostarion.

[173] According to current practice, Psalm 118 is usually omitted.

After Ode VI there is a small litany followed by the kontakion and ikos of the Fathers.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*).

After Ode IX there is a small litany.

We read the **exapostilarion** on the theme of the Matins Gospel (found at the back of the Octoechos); *Glory...* exapostilarion of the Fathers; *Now and ever...* and the exapostilarion of the feast.

At the **Praises** we sing eight stichera: four of the resurrection and four of the Fathers, with their verses; *Glory...* of the Fathers; *Now and ever... Most blessed art thou...*

After the dismissal we sing *Glory... Now and ever...* and the gospel sticheron in the sixth tone, *After Thy descent...*

The Hours

First and Sixth Hours: Troparion of the Sunday and of the feast.
Kontakion of the feast.

Third and Ninth Hour: Troparion of the Sunday and of the Fathers.
Kontakion of the Fathers.

Divine Liturgy

At the **Beatitudes** we read twelve troparia: four troparia of the resurrection, four troparia from Ode IV of the canon of the feast, and four troparia from Ode VI of the canon of the Fathers.

Troparia and Kontakia:

Sunday troparion

Troparion of the feast

Troparion of the Fathers

Glory... kontakion of the Fathers

Now and ever... kontakion of the feast

Prokeimenon in the fourth tone, the Song of the Fathers: *Blessed art Thou..*

Epistle: Acts §44 (20:16-18, 28-36).

Alleluia in the first tone: *The God of gods...*

Gospel: John §56 (17:1-13).

In place of *It is truly meet...* we sing the irmos of the ninth ode of the first canon of the feast, *O Thou who art God's Mother...*

Communion Hymn: *Praise the Lord...* and *Rejoice in the Lord...*[174]

Vespers we sing the troparion of the Fathers; *Glory...* from the Menaion, if there be such;[175] *Now and ever...* of Ascension.

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[174] The English Pentecostarion gives the Communion Hymn as *In everlasting remembrance...*

[175] Where there be two troparia we chant only the first.

SATURDAY IN THE SIXTH WEEK OF PASCHA (§4B14)
COMMEMORATION OF THE DEPARTED

The order of services is as set forth for the Saturday of Meatfare (§3B3). At Liturgy the Epistle of the day is Acts §51 (28:1-31) and the Gospel is John §67 (21:15-25). The prokeimenon, Epistle, alleluia, Gospel and communion hymn for the departed are the same as for Meatfare Saturday. Instead of *We have seen the true Light*... it is customary to sing the troparion of the departed, *O Thou Who by the depth*...

THE SUNDAY OF HOLY PENTECOST (§4B15)
TRINITY SUNDAY

Vespers

Priest: *Glory to the holy, and consubstantial*...

Clergy: *O come, let us worship*...

Selected verses from Psalm 103 (sung, with refrains)

The Litany of Peace

We sing *Blessed is the man*..., the entire kathisma, as usual on Saturday evening.

At *Lord I have cried*... we sing ten stichera of the feast in the first tone, *We celebrate Pentecost*...; *Glory... Now and ever*... of the feast in the eighth tone, *Come, O ye peoples*...

Entrance

O Gentle Light... and the Prokeimenon of the day

Three **readings**, according to the Pentecostarion

Litany: *Let us all say*...

Vouchsafe, O Lord...

Litany: *Let us complete our evening prayer*...

Peace be unto all... *Let us bow our heads*...

At the **Litya** we sing the stichera of the feast.

At the **Apposticha** we sing the stichera of the feast, with their verses; *Glory*... *Now and ever*... of the feast.

Now lettest Thou Thy servant...

Trisagion Prayers

We sing the **troparion** of the feast thrice.

The Blessing of the Loaves

Blessed be the name of the Lord... (thrice)

I will bless the Lord... (the first eleven verses of Psalm 33)

Priest: *The blessing of the Lord be upon you*...

And the reader begins the Six Psalms of **Matins**, *Glory to God in the highest*... etc.

Matins

After *God is the Lord...* we sing the troparion of the feast, twice; *Glory... Now and ever...* troparion of the feast, once.

After each **kathisma** there is a small litany followed by the sessional hymns of the feast.

After the reading of the second appointed kathisma and the sessional hymns we sing the **Polyeleos** which is immediately followed by the **Magnification** and selected psalm verses of the feast.[176]

Small litany and the **sessional hymns** of the feast.

The first antiphon of the **Hymns of Ascents** of the fourth tone, *From my youth up...*

Prokeimenon in the fourth tone, *Thy good Spirit...*

Let us pray to the Lord... For holy art Thou...

Let every breath...

Gospel: John §65 (20:19-23)

We **do not** sing *Having beheld the resurrection...*, but immediately **Psalm 50** is read.

Glory... Through the prayers of the Apostles...

Now and ever... Through the prayers of the Theotokos...

Have mercy on me... and then the sticheron from the Pentecostarion, *Heavenly King....*

Litany: *Save, O God, Thy people...*

The canons:

Eight troparia (including the irmos, twice) from the first canon of the feast

Eight troparia (including the irmos, twice) from the second canon of the feast

As the **katavasia** we sing the irmoi of both canons.

After Ode III there is a small litany followed by the sessional hymn of the feast, which is read twice.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

After Ode VIII we **do not** sing the **Magnificat** (*My soul doth magnify...*), but immediately the irmos and troparia of Ode IX.[177]

Exapostilarion of the feast, *O Thou All-holy...*, twice; *Glory... Now and ever...* another of the feast, *The Father is Light...*

At the **Praises** we sing six stichera of the feast; *Glory... Now and ever...* of the feast in the sixth tone, *Heavenly King...*

The **Great Doxology** and then the **troparion** of the feast.

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[176] The English Pentecostarion provides neither the magnification nor the selected psalm verses, as it is translated from the Greek (in the Greek practice these are not chanted). Both may be found in the Horologion.

[177] In some places before the irmos of the ninth ode, the deacon chants: *The Apostles were amazed seeing the Paraklete, the Holy Spirit, come down and appear in the form of fiery tongues.* Neither the Slavonic Typicon nor the English Pentecostarion mentions this practice.

The Hours

Troparion and kontakion of the feast.

Divine Liturgy

Instead of the Typical Psalms and the Beatitudes we sing the Antiphons of the feast.

The Introit:[178] *Be Thou exalted...*

We sing the **troparion** *Blessed art Thou, O Christ our God... Glory... Now and ever...* and the **kontakion** *Once, when He descended...*

Instead of the Trisagion, we sing *As many as have been baptized...*

Prokeimenon in the eighth tone: *Their sound hath gone forth..*

Epistle: Acts §3 (2:1-11)

Alleluia in the first tone: *By the Word of the Lord...*

Gospel: John §27 (7:37-52; 8:12)

In place of *It is truly meet...* we sing the irmos of the ninth ode of the second canon of the feast, *Rejoice, O Queen...* And the same is chanted until the apodosis.

Communion hymn: *Thy good Spirit...*

Vespers

Note: Although Vespers should be served in the evening, in many parishes it is the custom to serve Vespers immediately after the dismissal of Liturgy.

At the **Litany of Peace** special petitions are added for the descent of the Holy Spirit upon the faithful.

At *Lord I have cried...* we sing six stichera from the Pentecostarion; *Glory... Now and ever...* of the feast in the sixth tone, *Heavenly King...*

Entrance and **Great Prokeimenon** in the seventh tone, *Who is as great as our God...*

And the **first prayer** is read (this order is used for each subsequent prayer):

> Deacon or priest: *Again and again on bended knee, let us pray to the Lord.*
>
> Choir: *Lord have mercy,* thrice.
>
> And the faithful prostrate themselves while the priest reads the prayer from the Royal Doors, facing the people, *O Lord most pure, spotless...*
>
> At the conclusion, the deacon or priest says *Help us, save us, have mercy on us...* and the priest gives the exclamation, *For Thine it is to show mercy upon us and to save us, O Lord our God, and unto Thee...*

Then the litany *Let us all say...* and the **second prayer**, *O Lord Jesus Christ our God...* with the exclamation, *Through the loving-kindness and goodness of Thine Only-begotten Son, with Whom Thou art blessed...*

Then *Vouchsafe, O Lord...* and the **third prayer**, *O Fountain ever-flowing, living, enlightening...* with the exclamation, *For Thou art the repose of our souls...*

Then the **litany** *Let us complete...*

At the **Aposticha** we sing the stichera of the feast, with their verses; *Glory... Now and ever...* of the feast.

We sing the **troparion** of the feast once.

[178] The introit is said by the deacon or priest in place of *O come, let us worship...* In the Slavic practice the second part, *Save, O Good Comforter...* is chanted by the choir at hierarchical services, but otherwise is omitted.

THE MONDAY AFTER PENTECOST (THE DAY OF THE HOLY SPIRIT) (§4B16)

Matins

After *God is the Lord...* we sing the troparion of the feast, twice; *Glory... Now and ever...* troparion of the feast, once.

After each **kathisma** there is a small litany followed by the sessional hymns of the feast.

The canons:

Eight troparia (including the irmos, twice) from the first canon of the feast

Six troparia (including the irmos, twice) from the second canon of the feast

As the **katavasia** we sing the irmos of the second canon.

After Ode III there is a small litany followed by the sessional hymn of the feast, which is read twice.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

After Ode VIII we **do not** sing the **Magnificat** (*My soul doth magnify...*), but immediately the irmos and troparia of Ode IX.

Exapostilarion of the feast, *O Thou All-holy... Glory...* the same; *Now and ever...* another of the feast, *The Father is Light...*

At the **Praises** we sing four[179] stichera of the feast; *Glory... Now and ever...* of the feast in the eighth tone, *Of old the tongues...*

The **Great Doxology** and then the **troparion** of the feast.

The Hours

Troparion and kontakion of the feast.

Divine Liturgy

At the **Beatitudes** we read four troparia from Ode III and four troparia from Ode VI.

The Introit:[180] *Be Thou exalted...*

We sing the **troparion** *Blessed art Thou, O Christ our God... Glory... Now and ever...* and the **kontakion** *Once, when He descended...*

We sing *Holy God...* as usual.[181]

Prokeimenon in the sixth tone: *Save, O Lord, Thy people...*

Epistle: Ephesians §229 (5:9-19)

Alleluia in the second tone:[182]

Verse 1: *Have mercy on me, O God, according to Thy great mercy.*

Verse 2: *Cast me not away from Thy presence, and take not Thy Holy Spirit from me.*

Gospel: Matthew §75 (18:10-20)

In place of *It is truly meet...* we sing the irmos of the ninth ode of the second canon of the feast, *Rejoice, O Queen...* And the same is chanted until the apodosis.

Communion hymn: *Thy good Spirit...*

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[179] Thus prescribes the Slavonic Typicon, but the English Pentecostarion prescribes six stichera.

[180] The introit is said by the deacon or priest in place of *O come, let us worship...* In the Slavic practice the second part, *Save, O Good Comforter...* is chanted by the choir at hierarchical services, but otherwise is omitted.

[181] Thus prescribes the Slavonic Typicon. The English Pentecostarion prescribes *As many...* as on Pentecost itself.

THE SUNDAY AFTER PENTECOST (§4B17)
THE SUNDAY OF ALL SAINTS

Vespers

At *Lord I have cried...* we sing ten stichera: six of the resurrection,[183] and four of All Saints; *Glory...* doxasticon of All Saints; *Now and ever...* and the dogmaticon in the tone of the week.

Note: If for some reason Vigil cannot be served, we sing the stichera at *Lord, I have cried...* thus: four stichera of the resurrection and six of All Saints; *Glory...* doxasticon of All Saints; *Now and ever...* dogmaticon in the tone of the week.

After the **entrance** the prokeimenon of the day, *The Lord is King...* and three readings of All Saints.

At the **Litya** we sing the sticheron of the temple and then the stichera from the Pentecostarion.

At the **Aposticha** we sing the stichera of the resurrection; *Glory...* doxasticon of All Saints; *Now and ever...* theotokion.

Troparia:

If Vigil be served we sing *O Theotokos Virgin rejoice...* twice, and the troparion of All Saints once.

Otherwise we sing the Sunday troparion; *Glory...* of All Saints; *Now and ever...* the dismissal theotokion in the tone of the last troparion (fourth tone).

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* troparion of All Saints; *Now and ever...* theotokion, *The mystery hidden...*

After each kathisma we read the sessional hymns of the resurrection.

Psalm 118[184] and the **evlogitaria** of the resurrection: *The assembly of angels...*

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Irmos, two troparia, and theotokion of the canon of the resurrection (from the Octoechos or Pentecostarion)

Two troparia of the canon of the Cross and resurrection in the Octoechos

Two troparia of the canon of the Theotokos in the Octoechos

Six troparia from the canon of All Saints

After each ode we sing the usual **katavasia**, *I will open my mouth...* (fourth tone)

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[183] From the Octoechos or Pentecostarion.

[184] According to current practice, Psalm 118 is usually omitted.

[185] The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.

After Ode III there is a small litany followed by the sessional hymns of All Saints.

After Ode VI there is a small litany followed by the kontakion and ikos of All Saints.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*).

After Ode IX there is a small litany.

We read the **exapostilarion** on the theme of the Matins Gospel; *Glory...* the exapostilarion of All Saints; *Now and ever...* the theotokion from the Pentecostarion.

At the **Praises** we sing eight stichera: five of the resurrection and three of All Saints, with their verses; *Glory...* Gospel Sticheron 1, *As the disciples... Now and ever... Most blessed art thou...*

The Hours

Troparion of the Sunday and of All Saints. Kontakion of All Saints.

Divine Liturgy

At the **Beatitudes** we read four troparia of the resurrection and four troparia from Ode VI of the canon of All Saints.

Troparia and Kontakia:

Sunday troparion

Troparion of All Saints

Glory... Now and ever... kontakion of All Saints

Prokeimenon of the tone and of All Saints

Epistle: Hebrews §330 (11:33-12:2)

Alleluia of All Saints

Gospel: Matthew §38 (10:32, 33, 37, 38; 19:27-30).

Communion Hymn: *Praise the Lord...* and *Rejoice in the Lord...*

At Vespers, if the priest so wishes, we read and sing according to the penitential manner of the fasts to mark the beginning of the fast of the Apostles Peter and Paul.

The next morning we begin the fast. If there be no other special feast, according to the Typicon we sing: *Alleluia...* in the tone of the week as well as the Hymns of the Trinity. We make prostrations with the Prayer of St. Ephraim according to the rite of Great Lent. There is no Liturgy on this day, but the Interhours and the Typika with the reading of the daily Epistle and Gospel.

CHAPTER FIVE

SERVICES OF THE MENAION

THE FIRST DAY OF THE MONTH OF SEPTEMBER
THE BEGINNING OF THE INDICTION WHICH IS THE NEW YEAR

Commemoration of our venerable father Symeon the Stylite
and of his mother, Martha
and of the holy forty martyred women
and of their teacher, the deacon Ammon

If it be a weekday, we follow the order set forth in the Menaion.

But if it be Sunday the service of the holy martyred women is set aside and chanted whenever the rector so decides, and we us the following order:

Vespers

At *Lord I have cried...* we sing ten stichera: four from the Octoechos, three of the Indiction, and three of the saint; *Glory...* of the Indiction; *Now and ever...* the dogmaticon in the tone of the week.

After the **entrance** there are two Old Testament readings of the Indiction and one of the saint.

The **Litya** (if served[185]): We sing one sticheron of the temple and then the stichera of the Indiction (from the Vespers Aposticha); *Glory...* sticheron of the saint; *Now and ever...* of the Indiction (from the Praises).

At the **Aposticha** we sing the stichera of the Octoechos; *Glory...* doxasticon of the saint; *Now and ever...* of the Indiction.

Troparia:

If Vigil be served we sing *O Theotokos Virgin rejoice...* twice, and of the Indiction once.

Otherwise we sing the Sunday troparion; *Glory...* of the saint; *Now and ever...* of the Indiction.

Matins

After *God is the Lord...* we sing the Sunday troparion twice; *Glory...* of the saint; *Now and ever...* of the Indiction.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

After the evlogitaria and litany we read the hypakoë, and sing the Hymns of Ascents and prokeimenon in the tone of the week.

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Four troparia from the canon of the Indiction

Four troparia from the canon of the saint

At the end of each ode we sing **katavasia** of the Exaltation.

After Ode III there is a small litany followed by the kontakion of the Indiction and the kontakion and ikos of the saint.[186] Then we read the sessional hymn of the saint; *Glory... Now and ever...* of the Indiction.

After Ode VI there is a small litany followed by the kontakion and ikos of the resurrection.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify...*).

After Ode IX there is a small litany.

The **exapostilarion** on the theme of the Matins Gospel; *Glory...* the exapostilarion of the saint; *Now and ever...* the exapostilarion of the Indiction.

At the **Praises** we sing four stichera from the Octoechos, three of the Indiction with the verse, *To Thee is due praise...*[187], then the verse, *Precious in the sight of the Lord is the death of His saints*, and the sticheron of the saint in the second tone, *The sacred Symeon... Glory...* the appointed Gospel Sticheron; *Now and ever... Most blessed art thou...*

The Hours

First Hour: Troparion of Sunday and Indiction. Kontakion of the Indiction.
Third Hour: Troparion of Sunday and saint. Sunday kontakion.
Sixth Hour: Troparion of Sunday and Indiction. Kontakion of the saint.
Ninth Hour: Troparion of Sunday and saint. Kontakion of the Indiction.

Divine Liturgy

At the **Beatitudes** we read twelve troparia: four troparia of the resurrection, four troparia from Ode III of the canon of the Indiction, and four troparia of the saint (from Ode VI of his canon).

Troparia and Kontakia:

Sunday troparion
Troparion of the Indiction
Troparion of the saint
Sunday kontakion
Glory... kontakion of the saint
Now and ever... kontakion of the Indiction

Prokeimenon, Alleluia and **Communion Hymn** of the Indiction and of the saint.

Epistle and **Gospel** of the Indiction, Sunday, and Saint.

[186] The kontakion of the saint is printed after the sixth ode in the Menaion.
[187] This verse is printed at the Vespers Aposticha.

THE 14TH DAY OF THE MONTH OF SEPTEMBER
THE EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS

Before the beginning of the Vigil the Cross is prepared and brought to the Holy Table as described in chapter three (§3B16). Instead of the kontakion from the Triodion, we chant the usual kontakion of the Cross, *O Thou Who wast lifted up…*

Vespers

Priest: *Glory to the holy, and consubstantial…*

Clergy: *O come, let us worship…*

Selected verses from Psalm 103 (sung, with refrains)

The Litany of Peace

Saturday evening:

We sing *Blessed is the man…*, the entire kathisma, as usual on Saturday evening.

Sunday evening:

We sing *Blessed is the man…*, the first antiphon.

Monday through Friday evening:

We **do not** sing Blessed is the man…

At *Lord I have cried…* we sing eight stichera of the feast; *Glory… Now and ever…* of the feast.

Entrance and prokeimenon of the day. **But if it be Friday evening** we sing the **Great Prokeimenon** in the seventh tone, *Our God is in heaven…*

Three **readings** of the feast.

At the **Litya** we sing the stichera of the feast.

At the **Aposticha** we sing the stichera of the feast with their verses; *Glory… Now and ever…* of the feast.

Before the **Blessing of the Loaves** we sing the **troparion** of the feast thrice.

Matins

After *God is the Lord...* we sing the troparion of the feast, twice; *Glory... Now and ever...* troparion of the feast, once.

After each **kathisma** there is a small litany followed by the sessional hymns of the feast.

After the reading of the second appointed kathisma and the sessional hymns we sing the **Polyeleos** which is immediately followed by the Magnification[188] and selected psalm verses[189] from the Menaion.

Small litany and the **sessional hymns** from the Menaion

The first antiphon of the **Hymns of Ascents** of the fourth tone, *From my youth up...*

The **Gospel** is read from within the Sanctuary

The canon:

We read twelve troparia (including the irmos twice) from the canon of the feast. After each ode we repeat the irmos as the **katavasia**.

After Ode III there is a small litany followed by the sessional hymn of the feast, which is read twice.

After Ode VI there is a small litany followed by the kontakion and ikos of the feast.

After Ode VIII we **do not** sing the **Magnificat** (*My soul doth magnify...*), but rather the refrains, irmoi, and troparia from both odes of the feast. After the ninth ode we sing the irmoi of both odes as the katavasia, preceded by their respective refrains.

Exapostilarion of the feast, *The Cross is the guardian... Glory...* the same; *Now and ever...* another of the feast, *Today is the Cross raised...*

At the **Praises** we sing four stichera of the feast; *Glory... Now and ever...* of the feast.

During the stichera of the Praises, the officiating priest puts on all his vestments, as at the Liturgy. While the choir sings the Great Doxology, the deacon and the priest prepare for the procession with the Cross, which is performed exactly as set forth for the Veneration of the Precious Cross on the third Sunday of Great Lent (page 120).

During the veneration of the Cross, the choir sings the stichera from the Menaion, *Come, ye faithful...*

When the singing of the stichera has been completed, the deacon or priest intones the usual litanies. And then the dismissal.

The Hours

Troparion and kontakion of the feast.

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[188] The clergy stand within the Sanctuary during the singing of the magnification.

[189] It is generally the practice to use only as many of the selected verses as are needed to allow the priest time to cense the church.

Divine Liturgy

Instead of the Typical Psalms and the Beatitudes we sing the Antiphons of the feast.

The Introit: *Exalt ye the Lord our God…*

We sing the **troparion** *O Lord, save Thy people… Glory… Now and ever…* and the **kontakion** *O Thou Who wast lifted up…*

Instead of the Trisagion, we sing *Before Thy Cross…*

Prokeimenon in the sixth tone: *Exalt ye the Lord…*

Epistle: I Corinthians §125 (1:18-24)

Alleluia in the fourth tone: *Remember Thy congregation…*

Gospel: John §60 (19:6-11, 13-20, 25-28, 30-35)

In place of *It is truly meet...* we sing the refrain and irmos from the ninth ode of the first canon of the feast.

Communion hymn: *The light of Thy countenance…*

At **Vespers**, if it be not Saturday evening, there is an entrance which is followed by the **Great Prokeimenon**. If it be Saturday evening, however, the Great Prokeimenon is chanted on Friday evening, at the Vigil.

THE 15TH DAY OF THE MONTH OF NOVEMBER
THE BEGINNING OF THE NATIVITY FAST

On the first day of the Nativity Fast the services may be served in the Lenten manner with Alleluia at Matins and prostrations as in Great Lent, and with the Interhours and Typika. If the services are served in this manner there is no Liturgy.

THE ROYAL HOURS FOR THE NATIVITY AND THEOPHANY OF OUR LORD

It should be known that if the feast falls on Sunday or Monday, the Royal Hours are served on the preceding Friday, and no Liturgy is served on that day. Otherwise the Royal Hours are served on the eve of the feast.

At about eight o'clock (the second hour of the day by church reckoning) the priest, vested in phelonion, brings the Gospel Book out through the Royal Doors to the middle of the church and sets it on an analogion.

Blessed is our God... and the rest of the usual beginning (see appendix I).

For each of the Hours there are special psalms, printed in the Menaion.

During the reading of the psalms there is a **censing**, beginning from the analogion on which the Gospel rests (at the First Hour this censing is full, i.e. it includes the sanctuary and the whole church; at the Third and Sixth Hours it is the lesser censing; at the Ninth Hour, again the full).

After the Psalms we read the troparion of the forefeast. Then, after the usual Theotokion, we sing the special stichera with refrains.

At the Ninth Hour the final sticheron,[190] is sung solemnly by the reader, in the center of the church, and during its final words, the priest, reader, and faithful make three bows. Then the Polychronion[191] is said by the deacon or priest. Thereafter the choir chants *Glory... Now and ever...* and the sticheron is repeated.

Deacon or Priest: *Wisdom! Let us attend!*

The Prokeimenon is announced by the reader. The same reader reads the Old Testament and Epistle readings. Thereafter the Gospel is read by the Priest.

At the Ninth Hour, after the completion of the Gospel reading, the Gospel Book is borne into the sanctuary. Then the Royal Doors are closed and the priest removes the phelonion.

Then we continue with the reading of the Hour (for example, at the First Hour we read *Direct my steps...*)

At all the Hours we chant the kontakion of the forefeast.

Immediately following the prayer of the Ninth Hour, *O Master, Lord Jesus Christ our God...*, we begin Typika with Psalm 102, *Bless the Lord, O my soul...* and *Praise the Lord...* and the rest, according to the Horologion. *I believe...* is not said if Liturgy is to be served. After *Our Father...*, we read the kontakion of the forefeast. *Blessed be the name...* and Psalm 33 are not said, unless there be no Liturgy. In conclusion, we chant *It is truly meet...* halfway through, making a bow from the waist. Priest: *Most holy Theotokos, save us.* And we continue, *More honorable...* etc. We use the dismissal of the day.

[190] At Nativity: *Today He Who is in essence...*; at Theophany: *When thy hand touched...*
[191] That is, the "many years".

THE 24TH DAY OF THE MONTH OF DECEMBER
THE EVE OF THE NATIVITY OF OUR LORD

If it be Monday through Friday:

Vespers (on the evening of the 23rd) and **Matins** are served according to the usual order for a simple service during a forefeast, as set forth in chapter two (§2G1). The First Hour is not read at the conclusion of Matins. The **Royal Hours** are served on this day, as set forth on the preceding pages, and the Liturgy of Saint Basil the Great is served together with Vespers, as set forth below (page 218).

If it be Saturday:

Vespers (on the evening of Friday the 23rd) and **Matins** are served according to the usual order for a simple service during a forefeast, as set forth in chapter two (§2G1). At Vespers on *Lord, I have cried...* the dogmaticon of the tone is not sung. The **Royal Hours** are read on the preceding day (Friday the 23rd), and no Liturgy is served on that day; on Saturday (the 24th), the Liturgy of Saint John Chrysostom is served in the morning, at the usual time.

The Hours

The **troparion** and **kontakion** of the forefeast.

Divine Liturgy

At the **Beatitudes** we read eight troparia from the third and sixth odes of the canon of the forefeast.

We sing the **troparion** and **kontakion** of the forefeast.

Prokeimenon of the day, *Rejoice in the Lord...*

Epistle of the Saturday before Nativity and of the day

Alleluia of the day, *The heavens shall confess...*

Gospel of the Saturday before Nativity and of the day

Communion hymn of the day, *Rejoice in the Lord...*

Vespers is served alone in the evening, without Liturgy, as set forth below (page 218).

If it be Sunday:

On this day we chant the service of the Holy Fathers (printed at December 18th in the Menaion). The Octoechos is not used for the most part.[192] The Royal Hours are served on the preceding Friday (December 22) and Liturgy is not served on that day.

Vespers

On the evening of December 23rd

At *Lord, I have cried...* we sing three stichera of the Fathers, repeating each to make six, and four of the Forefeast; *Glory...* of the Fathers; *Now and ever...* of the forefeast.

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[192] The following hymns are sung from the Octoechos on this day: the troparion (at *God is the Lord...*), the hypakoë, the hymns of ascents, and the prokeimenon.

The prokeimenon of the day, *The Lord is King...* and three readings from the Old Testament, for the Fathers.

Litya: Stichera of the forefeast, fifth tone: *O Thou Who art most perfect...*[193]; *Glory...* doxasticon of the Fathers, third tone; *Now and ever...* of the forefeast, same tone.

At the **Aposticha** we sing the stichera of the forefeast, *O house of Ephratha... Glory...* of the Fathers; *Now and ever...* of the forefeast.

Troparia:

If Vigil be served we sing the troparion of the Fathers twice and the troparion of the forefeast, *Once Mary...*, once.

Otherwise we sing the troparion of the resurrection in the tone of the week; *Glory...* troparion of the Fathers; *Now and ever...* troparion of the forefeast.

Matins

After *God is the Lord...* we sing the troparion of the resurrection in the tone of the week, twice; *Glory...* troparion of the Fathers; *Now and ever...* troparion of the forefeast.

After each kathisma we read the sessional hymns of the Fathers

Psalm 118 *(Blessed are the blameless...)* (Usually sung in an abbreviated form.)

We sing the usual **evlogitaria** of the resurrection followed by the small litany and then the hypakoë of the resurrection, from the Octoechos, and the sessional hymns of the Fathers and of the forefeast. Thereafter the **Hymns of Ascents** in the tone of the week, as well as the **prokeimenon** of the tone and the appointed matins gospel.

The **canons**:

Eight troparia of the Fathers (including the irmos, twice)[194]

Six troparia of the forefeast.

Katavasia: *Christ is born...*

After the third ode there is a small litany followed by the hypakoë of the Fathers.

After the sixth ode there is a small litany followed by the kontakion and ikos of the Fathers, *Rejoice, O Bethlehem...*

At the ninth ode we sing the **Magnificat** (*My soul doth magnify...*).

Exapostilarion of the Fathers; *Glory...* another of the Fathers; *Now and ever...* of the forefeast.

At the **Praises** we sing three stichera of the Fathers, fifth tone, and three of the forefeast, fourth tone; *Glory...* of the Fathers; *Now and ever... Most blessed art thou...*

After the Great Doxology we sing the usual troparion of the resurrection.

After the dismissal we sing: *Glory... Now and ever...* and the gospel sticheron.

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[193] From *Lord, I have cried...* of the service for December 24th.

[194] This canon includes two troparia of the resurrection.

The Hours

Troparion of the resurrection and of the Fathers; **kontakion** of the forefeast (from the service for December 24th) and of the Fathers, alternating.

Divine Liturgy

Of Saint John Chrysostom

At the **Beatitudes** we read four troparia from the third ode of the canon of the Fathers and four troparia from the sixth ode of the canon of the forefeast.

Troparia: of the resurrection
of the Fathers
of the forefeast

Kontakia: *Glory...* of the Fathers
Now and ever... of the forefeast[195]

The **Prokeimenon**, **Epistle**, **Alleluia**, and **Gospel** are of the Fathers.

Communion Hymn: *Praise the Lord...* and of the Fathers, *Rejoice in the Lord...*

Vespers is served alone in the evening, without Liturgy, as set forth below.

Vespers on the Eve of Nativity

If it be a weekday, Vespers is served together with the Liturgy of Saint Basil the Great. But if it be Saturday or Sunday evening, Vespers is served alone, the Liturgy of Saint John Chrysostom having been served in the morning.

According to the Typicon this service begins at the seventh hour of the day (one o'clock in the afternoon).

If it be Saturday evening, we sing *Blessed is the man...*, the entire first kathisma. If it be **Sunday** evening, we sing the first stasis of the first kathisma. If it be any other day, there is no chanting of the kathisma.

At *Lord, I have cried...* we sing eight stichera of the feast; *Glory... Now and ever...* of the feast.

Entrance with the Gospel and Prokeimenon of the day. But if it be Friday evening, we chant the **Great Prokeimenon.**

Eight Readings:

After the third reading, the Royal Doors are opened and the reader intones the troparion: *Thou wast born...*, with its verses, and the choir sings a refrain after each verse; at the end the reader chants the same refrain. And the Royal Doors are closed. Readings continue. After the sixth reading, the Royal Doors are again opened and the reader intones the troparion: *Thou hast shone...*, with its verses, and the choir sings a refrain after each verse; at the end the reader chants the same refrain. The Royal Doors are closed before the final two readings.

[195] From the service for December 24th

After the readings are completed, the Royal Doors are opened and the deacon intones the small litany, with the exclamation *For holy art Thou...*

If it be Liturgy, we sing *Holy God...*

Prokeimenon, first tone: *The Lord said unto Me...*

Epistle: Hebrews §303 (1:1-12).

Alleluia, with the verses from the Menaion in the fifth tone, *The Lord said unto my Lord...*

Gospel: Luke §5 (2:1-20).

If Liturgy be served:

We continue with the Liturgy of St. Basil.

Instead of *It is truly meet...* we sing *In thee rejoiceth...*

Communion Hymn: *Praise the Lord from the heavens...*

The dismissal of the feast is used.

If Vespers be served alone:

Let us all say... Vouchsafe, O Lord... Let us complete...

Peace be unto all... Let us bow our heads...

Then *Wisdom!* and the rest, with dismissal of the feast.

After the dismissal, a candle is lit on a candlestand and placed in the center of the church. Then the chanters, coming together in the middle of the church, sing aloud the **troparion** of the feast; *Glory... Now and ever...* and the **kontakion**.

THE 25TH DAY OF THE MONTH OF DECEMBER
THE NATIVITY IN THE FLESH OF OUR LORD

Great Compline

The priest, vested in phelonion, exclaims: *Blessed is our God...*, and censes the whole church.

Reader: *Amen.* And the order of Great Compline, with the chanting of *God is with us...* After the first Trisagion the **Royal Doors** are opened while we chant the **troparion** of the feast. After the second Trisagion the **Royal Doors** are opened while we chant the **kontakion** of the feast. After *Glory to God in the highest...* we go forth for the Litya.

Litya: Stichera from the Menaion, for the feast.

Aposticha: From the Menaion, with special verses and stichera

Now lettest Thou Thy servant... and the Trisagion Prayers

Troparion of the feast, thrice, and the Blessing of the Loaves

Blessed be the name of the Lord... (thrice) and *I will bless the Lord...* the first eleven verses of Psalm 33.

Priest: *The blessing of the Lord be upon you...* And the reader begins the **Six Psalms** of Matins, *Glory to God in the highest...* etc.

Matins

After *God is the Lord...* we sing the troparion of the feast, twice; *Glory... Now and ever...* troparion of the feast, once.

After each **kathisma** there is a small litany followed by the sessional hymns of the feast.

After the reading of the second appointed kathisma and the sessional hymns we sing the **Polyeleos** which is immediately followed by the Magnification and selected psalm verses of the feast.

Small litany and the **sessional hymns** of the feast.

The first antiphon of the **Hymns of Ascents** of the fourth tone, *From my youth up...* **Prokeimenon** and **Gospel** of the feast.

After **Psalm 50:**

Glory... sticheron of the feast

Now and ever... another of the feast

*Have mercy on me...*sticheron of the feast, sixth tone

The canons:

Eight troparia (including the irmos, twice) from the first canon of the feast

Eight troparia (including the irmos, twice) from the second canon of the feast

As the **katavasia** we sing the irmoi of both canons of the feast.

After the **sixth ode** there is a small litany followed by the hypakoë of the feast.

After the **sixth ode** there is a small litany followed by the kontakion and ikos of the feast.

At the **ninth ode** we do not sing the **Magnificat** (*My soul doth magnify...*), but immediately the canons of the feast, with the refrains.

Exapostilarion of the feast, thrice.

At the **Praises** we sing four stichera of the feast; *Glory... Now and ever...* of the feast

The **Great Doxology** and then the **troparion** of the feast.

The Hours

Troparion and kontakion of the feast.

Divine Liturgy

Note: If it be Sunday or Monday, the Liturgy of Saint Basil the Great is served, since the Liturgy on the eve in such a case is of Saint John Chrysostom. If it be any other day, the Liturgy of Saint John is served, that of Saint Basil having been served on the eve.

Instead of the Typical Psalms and the Beatitudes we sing the Antiphons of the feast.

At the Entrance, the deacon or priest says the **Introit** of the feast.

We sing the **troparion** and **kontakion** of the feast.

Instead of the Trisagion, we sing *As many as have been baptized...*

The **Prokeimenon, Epistle, Alleluia, Gospel,** and **Communion Hymn** are of the Feast.

Instead of *It is truly meet...* we sing the refrain and irmos of the second canon of the Ninth Ode.

At **Vespers**, if it be not Saturday evening, there is an entrance which is followed by the **Great Prokeimenon**. If it be Saturday evening, however, the Great Prokeimenon is chanted on Friday evening, at the Vigil.

THE 5TH DAY OF THE MONTH OF JANUARY
THE EVE OF THE THEOPHANY OF OUR LORD

If it be Monday through Friday:

Vespers (on the evening of the 4th) and **Matins** are served according to the usual order for a double service during a forefeast, as set forth in chapter two (§2G1). The First Hour is not read at the conclusion of Matins. The **Royal Hours** are served on this day, as set forth on the preceding pages, and the Liturgy of Saint Basil the Great is served together with Vespers, as set forth below (page 223).

If it be Saturday:

Vespers (on the evening of Friday the 4th) and **Matins** are served according to the usual order for a simple service during a forefeast, as set forth in chapter two (§2G1). At Vespers on *Lord, I have cried...* the dogmaticon of the tone is not sung. The **Royal Hours** are read on the preceding day (Friday the 4th), and no Liturgy is served on that day; on Saturday (the 5th), the Liturgy of Saint John Chrysostom is served in the morning, at the usual time.

The Hours

The **troparion** and **kontakion** of the forefeast.

Divine Liturgy

At the **Beatitudes** we read eight troparia from the third and sixth odes of the canon of the forefeast.

We sing the **troparion** and **kontakion** of the forefeast.

Prokeimenon of the day, *Rejoice in the Lord...*

Epistle of the Saturday before Theophany and of the day

Alleluia of the day, *The heavens shall confess...*

Gospel of the Saturday before Theophany and of the day

Communion hymn of the day, *Rejoice in the Lord...*

Vespers is served alone in the evening, without Liturgy, as set forth below (page 223).

If it be Sunday:

Vigil (on Saturday evening) is served according to the usual order for a double service during a forefeast, as set forth in chapter one (§1F1). The **Royal Hours** are read on the preceding Friday, and no Liturgy is served on that day; on Sunday (the 5th), the Liturgy of Saint John Chrysostom is served in the morning, at the usual time.

The Hours

Troparion of the resurrection and forefeast; **kontakion** of the forefeast and resurrection, alternating.

Divine Liturgy

Of Saint John Chrysostom

At the **Beatitudes** we read six troparia of the resurrection and four from the third ode of the canon of the forefeast.

In a temple of the Lord:

Troparia:	of the resurrection of the forefeast
Kontakia:	*Glory...* of the resurrection *Now and ever...* of the forefeast

In a temple of the Theotokos:

Troparia:	of the resurrection of the forefeast of the temple
Kontakia:	of the resurrection *Glory...* of the forefeast *Now and ever...* of the temple

In a temple of a saint:

Troparia: of the resurrection
of the forefeast
of the temple

Kontakia: of the resurrection
Glory... of the temple
Now and ever... of the forefeast

Prokeimenon of the Sunday before Theophany, sixth tone: *Save, O Lord...* and of the day.

Epistle for the Sunday before Theophany and of the day.

Alleluia of the Sunday before Theophany and of the day.

Gospel for the Sunday before Theophany and of the day.

Communion hymn: *Praise the Lord...*

Vespers is served alone in the evening, without Liturgy, as set forth below.

Vespers on the Eve of Theophany

If it be a weekday, Vespers is served together with the Liturgy of Saint Basil the Great. But if it be Saturday or Sunday evening, Vespers is served alone, the Liturgy of Saint John Chrysostom having been served in the morning.

According to the Typicon this service begins at the fifth hour of the day (eleven o'clock in the morning).

If it be Saturday evening, we sing *Blessed is the man...*, the entire first kathisma. If it be **Sunday** evening, we sing the first stasis of the first kathisma. If it be any other day, there is no chanting of the kathisma.

At *Lord, I have cried...* we sing eight stichera of the feast; *Glory... Now and ever...* of the feast.

Entrance with the Gospel and Prokeimenon of the day. But if it be Friday evening we chant the **Great Prokeimenon.**

Thirteen Readings:

After the third reading, the Royal Doors are opened and the reader intones the troparion: *O Thou Who hast created...*, with its verses, and the choir sings a refrain after each verse; at the end the reader chants the same refrain. And the Royal Doors are closed. Readings continue. After the sixth reading, the Royal Doors are again opened and the reader intones the troparion: *To sinners and publicans...*, with its verses, and the choir sings a refrain after each verse; at the end the reader chants the same refrain. The Royal Doors are closed before the final seven readings.

After the readings are completed, the Royal Doors are opened and the deacon intones the small litany, with the exclamation *For holy art Thou...*

If it be Liturgy, we sing *Holy God...*

Prokeimenon, third tone: *The Lord is my light...*

Epistle: I Corinthians §143 (9:19-27).

Alleluia, with the verses from the Menaion in the sixth tone, *My heart hath poured...*

Gospel: Luke §9 (3:1-18).

If Liturgy be served:

We continue with the Liturgy of St. Basil.

Instead of *It is truly meet...* we sing *In thee rejoiceth...*

Communion Hymn: *Praise the Lord from the heavens...*

After the Prayer at the Ambon, either in the vestibule or at a spring, the Great sanctification of the waters is performed as set forth in the Menaion. On returning, we chant *Glory... Now and ever...* and the sticheron in the sixth tone, *Ye faithful, let us praise...* Then:

Blessed be the name of the Lord..., and Psalm 33.

The dismissal of the feast is used.

If Vespers be served alone:

Let us all say... Vouchsafe, O Lord... Let us complete...

Peace be unto all... Let us bow our heads...

Then, either in the vestibule or at a spring, the Great sanctification of the waters is performed as set forth in the Menaion. On returning, we chant *Glory... Now and ever...* and the sticheron in the sixth tone, *Ye faithful, let us praise...* Then *Wisdom!* and the rest, with dismissal of the feast.

After the dismissal a candle is lit on a candlestand and is placed in the center of the church. Then the chanters, coming together in the middle of the church, sing aloud the **troparion** of the feast; *Glory... Now and ever...* and the **kontakion**.

We partake of the holy water and the priest goes forth with the water to sanctify the homes of the faithful.

THE 6TH DAY OF THE MONTH OF JANUARY
THE THEOPHANY OF OUR LORD

The order of services is as set forth for December 25th for the Nativity of our Lord. At Liturgy, after the prayer at the Ambon, either in the vestibule or at a spring, the Great sanctification of the waters is performed again (Festal Menaion, pages 348 ff.).
On returning, we chant *Glory... Now and ever...* and the sticheron in the sixth tone, *Ye faithful, let us praise...* Then:
Blessed be the name of the Lord..., and Psalm 33.

THE 1ST DAY OF THE MONTH OF AUGUST
THE PROCESSION OF THE HOLY CROSS
Commemoration of the Holy Maccabees

Before the beginning of Vespers the Cross is prepared and brought to the Holy Table as described in chapter three (§3B16). Instead of the kontakion from the Triodion, we chant the usual kontakion of the Cross, *O Thou Who wast lifted up...*

If it be a **weekday** we follow the order set forth in the Menaion.

But if it be **Sunday:**

Vespers

We sing *Blessed is the man...*, the entire kathisma, as usual on Saturday evening.

At *Lord I have cried...* we sing ten stichera: four from the Octoechos, three of the Cross, and three of the martyrs; *Glory...* of the Cross; *Now and ever...* the dogmaticon in the tone of the week.

The **Litya** (if served[196]): sticheron of the temple and the stichera of the martyrs, from the Praises; *Glory...* doxasticon of the martyrs in the fourth tone, *Come, O ye faithful...*, from the Praises; *Now and ever...* resurrectional theotokion from the Aposticha of the fourth tone, *Mercifully regard the supplications...*

At the **Aposticha** we sing the stichera from the Octoechos *Glory...* doxasticon of the martyrs; *Now and ever...* of the Cross.

Troparia:

If Vigil be served we sing *O Theotokos Virgin rejoice...* twice, and the troparion of the Cross once.

Otherwise we sing the Sunday troparion; *Glory...* of martyrs; *Now and ever...* of the Cross.

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[196] The Typicon calls for a Litya on all Sundays when a Vigil is served. In some places it is the custom to serve a Litya only at services of Vigil rank.

Matins

After *God is the Lord*... we sing the Sunday troparion, twice; *Glory*... of the martyrs; *Now and ever*... of the Cross.

After each kathisma we read the sessional hymns from the Octoechos. (**See chapter six concerning the usage of theotokia at the sessional hymns.**)

After the evlogitaria and litany, we read the hypakoë and sing the Hymns of Ascents and prokeimenon in the tone of the week. **The Gospel is not venerated at this time.**

The canons:

Irmos, two troparia and theotokion of the canon of the resurrection in the Octoechos

Two troparia of the canon to the Theotokos in the Octoechos

Four troparia from the canon of the Cross

Four troparia from the canon of the martyrs

After each ode we sing the irmos of the canon of the Exaltation as the **katavasia**.

After Ode III there is a small litany followed by the kontakion, ikos, and sessional hymn of the martyrs; *Glory*... *Now and ever*... sessional hymn of the Cross.

After Ode VI there is a small litany followed by the kontakion and ikos of the Cross.

After Ode VIII we sing the **Magnificat** (*My soul doth magnify*...)

After Ode IX *It is truly meet*... and a small litany

Exapostilarion on the theme of the Matins Gospel; *Glory*... of the martyrs; *Now and ever*... of the Cross.

The Praises: We sing four from the Octoechos and four[197] of the Cross, with the following verses:

(1) *Exalt ye the Lord our God, and worship at the footstool of His feet, for it is holy.*
(2) *God is our King before the ages, He hath wrought salvation in the midst of the earth.*

Glory... the appointed Gospel Sticheron; *Now and ever*... *Most blessed art thou*...

The **Great Doxology** and the appointed troparion of the resurrection. Then the procession with the Cross as set forth for September 14th, without the singing of the troparion of the Cross.

The Hours

First Hour: Troparion of Sunday and the Cross. Kontakion of the Sunday.
Third Hour: Troparion of Sunday and the martyrs. Kontakion of the martyrs.
Sixth Hour: Troparion of Sunday and the Cross. Kontakion of the Cross.
Ninth Hour: Troparion of Sunday and the martyrs. Kontakion of the Sunday.

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[197] The fourth sticheron is that which is printed in the Menaion at *Now and ever*...

Divine Liturgy

At the **Beatitudes** we read twelve troparia: four troparia of the resurrection, four troparia from Ode III of the canon of the Cross, and four troparia from Ode VI of the canon of the martyrs.

Troparia: of the resurrection
of the Cross
of the martyrs

Kontakia: of the resurrection
Glory... of the martyrs
Now and ever... of the Cross

The **Trisagion** is chanted as usual.

Prokeimenon, Alleluia and **Communion Hymn** of the Cross and of the martyrs.

Epistle and **Gospel** of the day, Cross, and martyrs.

After the Liturgy the lesser blessing of waters is served as set forth in the Euchologion (Trebnik) or Menaion. Wherever possible, there is a procession to the well, river, or lake.

In the evening, after the dismissal of Vespers, the priest, vested in phelonion, censes the Cross. Then, while the choir sings the troparion and kontakion of the Cross, he puts it on his head and brings it into the altar. He is preceded by the other clergy. After laying it on the Holy Table, he censes it on all four sides.

CHAPTER SIX

CONCERNING THE USAGE OF THEOTOKIA

The usage of theotokia (hymns to the Theotokos) in the services is perhaps one of the more confusing subjects in the study of liturgics. For this reason we have chosen to treat this issue here separately, rather than try to cover all the possibilities in each of the previous sections.

First, it should be clearly understood that the majority of theotokia fall into one of two distinct categories: resurrectional theotokia and daily theotokia. As will be detailed below, the usage of resurrectional theotokia is by no means confined to Sundays. Daily theotokia encompass a sub-group of theotokia known as stavrotheotokia, which are used only on Wednesdays and Fridays.

Except for forefeasts, feasts of the Lord or Theotokos, and afterfeasts, each group of troparia, stichera, or sessional hymns is concluded with a theotokion. In this chapter we will treat the usage of theotokia in the following parts of the services, outside of festal periods and outside of Great Lent:

Vespers

Lord I Have Cried

The Aposticha

The Troparia

Matins

God is the Lord

Sessional Hymns (after the first kathisma on Saturday and Sunday)

The Praises

The Aposticha (at lower ranking weekday services)

The Troparia

The usage of theotokia at other points in the services is very straightforward. At the Hours, Compline and Midnight Office the theotokia provided in the Horologion are used. All canons have their own theotokia which are used regardless of the rank of service.

We shall divide weekday services into two categories: Simple, Double and Six-stichera services comprise the first, at which daily theotokia are used; at Doxology, Polyeleos and Vigil services resurrectional theotokia are used.

Throughout this chapter, reference will be made to The Common Theotokia. These theotokia may be found in back of each volume of the Menaion. The St. John of Kronstadt Press has also published these theotokia in a separate publication. The Common Theotokia is divided into three sections: I) The Resurrectional Theotokia, II) Theotokia Following Doxastica, and III) Daily Dismissal Theotokia.

We shall now divide the treatment of theotokia into three categories:

I. Sunday services

II. Weekday services using daily theotokia

III. Weekday services using resurrectional theotokia

I. Sunday Services

Vespers

At *Lord, I have cried...* the dogmaticon (dogmatic theotokion) in the tone of the week is always used, even if it be a forefeast or afterfeast. Dogmatica are printed in the Octoechos as well as in section I of The Common Theotokia.

At the **Aposticha**, if there be no doxasticon (a sticheron chanted after *Glory...)* provided in the Menaion, the theotokion from the Octoechos in the tone of the week is used. However, if there be a doxasticon in the Menaion, we chant the theotokion in the tone of the doxasticon from section I of The Common Theotokia.

At the **troparia**, if vigil be served, as is usually the case in the Russian Church, the troparia are chanted as set forth in the appropriate section of chapter one. If Vespers be served alone, however, the dismissal theotokion, in the tone of the last troparion chanted, from section I of The Common Theotokia is used.

Matins

At *God is the Lord...* we use the dismissal theotokion, in the tone of the last troparion chanted, from section I of The Common Theotokia, is used.

After the first kathisma: If the theotokion chanted at *God is the Lord...* be not in the tone of the week (i.e. if the troparion of the saint of the day be not in the same tone as that of the week), then the dismissal theotokion in the tone of the week is read in place of the theotokion at the end of the sessional hymns after the first kathisma reading. The displaced theotokion is omitted entirely. The sessional hymns after the second kathisma are read as usual.

At the **Praises** the theotokion *Most blessed art thou...*, which can be found in the Octoechos (SJKP edition) or in the Horologion, is used. According to some traditions this theotokion is always chanted in the second tone, while according to others it is chanted in the tone of the week.

II. Weekday services using daily theotokia

(simple, double and six-stichera services)

Vespers

Theotokia are used on Sunday, Monday, Wednesday and Friday evenings. Stavrotheotokia are used on Tuesday and Thursday evenings.

At *Lord, I have cried...*: If there be a doxasticon in the Menaion, we chant the theotokion in the tone of the doxasticon from section II of The Common Theotokia, or the stavrotheotokion from the Menaion. But if there be no doxasticon, we chant the theotokion or stavrotheotokion

from the Menaion. On Friday evening the dogmaticon in the tone of the week from section I of The Common Theotokia is used.

At the **Aposticha**: If there be a doxasticon in the Menaion, we chant the theotokion in the tone of the doxasticon from section II of The Common Theotokia, or the stavrotheotokion from the Menaion. But if there be no doxasticon, we chant the theotokion or stavrotheotokion from the Octoechos. On Friday evening the theotokion from section II of The Common Theotokia is used. [This is the same theotokion as that found in the Octoechos for Friday.]

At the **troparia** we chant the theotokion or stavrotheotokion appointed for the day of the week, and in the tone of the (last) troparion from the Menaion, from section III of The Common Theotokia. On Friday evening we chant the dismissal theotokion in the tone of the week from section I of The Common Theotokia.

Matins

Theotokia are used on Monday, Tuesday, Thursday, and Saturday. Stavrotheotokia are used on Wednesday and Friday.

At *God is the Lord...* we use the theotokion or stavrotheotokion appointed for the day of the week, and in the tone of the (last) troparion from the Menaion, from section III of The Common Theotokia.[198]

On Saturday, after the first kathisma: if the theotokion chanted at *God is the Lord...* be not in the tone of the week (i.e. if the troparion of the saint of the day be not in the same tone as that of the week), then the dismissal theotokion in the tone of the week is read in place of the theotokion at the end of the sessional hymns after the first kathisma reading. The displaced theotokion is omitted entirely. The sessional hymns after the second kathisma are read as usual.

At the **Praises** there are generally no stichera provided for services of these ranks. In those cases, however, where the Menaion provides stichera for the Praises, we use the theotokion in the tone of the doxasticon from section II of The Common Theotokia, or the stavrotheotokion from the Menaion.

At the **Aposticha**: If there be a doxasticon in the Menaion, we chant the theotokion in the tone of the doxasticon from section II of The Common Theotokia, or the stavrotheotokion from the Menaion. But it there be not a doxasticon, we chant the theotokion or stavrotheotokion from the Octoechos.

At the **troparia** we chant the theotokion or stavrotheotokion marked "At Lauds" appointed for the day of the week, and in the tone of the (last) troparion from the Menaion, from section III of The Common Theotokia.

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[198] On Saturday this theotokion is in fact a resurrectional theotokion, the same as would be found in section I of The Common Theotokia.

III. Weekday services using resurrectional theotokia

(Doxology, Polyeleos, and Vigil services)

Vespers

At *Lord, I have cried...* we chant the dogmaticon, from section I of The Common Theotokia, in the tone of the doxasticon. But if it be Friday evening, we chant the dogmaticon in the tone of the week.[199]

At the **Aposticha** we chant the theotokion from the Menaion. But on Friday evening, we chant the theotokion for Friday evening in the tone of the doxasticon from section II of The Common Theotokia.

At the **troparia**, if vigil be served, the troparia are chanted as set forth in the appropriate section of Chapter II. If Vespers be served alone, however, the dismissal theotokion in the tone of the last troparion chanted, from section I of The Common Theotokia, is used; but if it be Friday evening, we chant the dismissal theotokion in the tone of the week.

Matins

At *God is the Lord...* the dismissal theotokion in the tone of the last troparion chanted, from section I of The Common Theotokia is used. But if it be Saturday we chant the dismissal theotokion in the tone of the week.

At the **Praises** the theotokion from the Menaion is used.

At the troparia we chant the dismissal theotokion in the same tone as the troparion from the Menaion; but if it be Saturday, we chant the dismissal theotokion in the tone of the week.

[199] However, if there be a special festal sticheron at *Now and ever...*, such as for the Nativity of Saint John the Forerunner (June 24th), such a sticheron should be chanted, even on Friday evening.

CHAPTER SEVEN

CONCERNING THE READING OF THE KATHISMATA

The Psalter is divided into twenty sections, known as kathismata. Each kathisma is itself divided into three STASES. The kathismata are read at Vespers, Matins, and, during Great Lent, the Hours. Charts for determining the appropriate kathismata to be read begin on the following page. During the reading of the kathismata at Matins and the Hours, the faithful sit;[200] but at Vespers they remain standing.[201] The manner in which the kathismata are read is as follows:

At Vespers, the reader begins the appointed kathisma at the conclusion of the Litany of Peace, without preface.

At Matins and the Hours, each appointed kathisma is prefaced thus:

Choir: *Lord, have mercy*, thrice; *Glory to the Father…*

Reader: *Now and ever…*

After the first and second stases:

Reader: *Glory to the Father…*

Choir: *Now and ever…*
Alleluia, alleluia, alleluia, glory to Thee, O God. (Thrice.)
Lord, have mercy, thrice.
Glory to the Father…

Reader: *Now and ever…*

After the third stasis:

Reader: *Glory to the Father…*

Choir: *Now and ever…*
Alleluia, alleluia, alleluia, glory to Thee, O God. (Thrice.)

Then, as appointed, either *Lord, have mercy* is sung thrice, or the deacon (or priest) intones the small litany.

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[200] In fact, the word "kathisma" is derived from the Greek verb *kathisomai* which means "to sit".

[201] This is the practice of Holy Trinity Monastery.

Charts for Determining the Kathismata

I) **Outside of Great Lent:**

A) From the Sunday of Saint Thomas to the Sunday following the Exaltation[202]
From December 20 to (but not including) January 15
From the Sunday of the Prodigal Son to (but not including) the first day of Great Lent

Day	Matins	Vespers
Sunday	II, III, XVII[203]	—
Monday	IV, V	VI
Tuesday	VII, VIII	IX
Wednesday	X, XI	XII
Thursday	XIII, XIV	XV
Friday	XIX, XX	XVIII
Saturday	XVI, XVII	I

B) From the Monday on or after September 16 to (but not including) December 20
From January 15 to (but not including) the Sunday of the Prodigal Son

Day	Matins	Vespers
Sunday	II, III, Polyeleos	—
Monday	IV, V, VI*	XVIII
Tuesday	VII VIII, IX*	XVIII
Wednesday	X, XI, XII*	XVIII
Thursday	XIII, XIV, XV*	XVIII
Friday	XIX, XX	XVIII
Saturday	XVI, XVII	I

II) **During Great Lent:**

A) During the 1st, 2nd, 3rd, 4th, and 6th weeks of Great Lent

Day	Matins	First Hour	Third Hour	Sixth Hour	Ninth Hour	Vespers
Sunday	II, III, XVII	—	—	—	—	—
Monday	IV, V, VI	—	VII	VIII	IX	XVIII
Tuesday	X, XI, XII	XIII	XIV	XV	XVI	XVIII
Wednesday	XIX, XX, I	II	III	IV	V	XVIII
Thursday	VI, VII, VIII	IX	X	XI	XII	XVIII
Friday	XIII, XIV, XV	—	XIX	XX	—	XVIII
Saturday	XVI, XVII	—	—	—	—	I

[202] The Sunday on or after Sept. 15.

[203] On the Sunday of Saint Thomas, on Holy Pentecost, and whenever a saint of Polyeleos or Vigil rank coincides with a Sunday, we chant the Polyeleos (Psalms 134 and 135) instead *(continues next page…)*

* If it be a service of Polyeleos rank, the Polyeleos is chanted instead of the third appointed kathisma, which is transferred to the following Vespers and read instead of the eighteenth kathisma. If it be a service of Vigil rank, the Polyeleos is chanted instead of the third appointed kathisma, which is either

B) During the fifth week of Great Lent (when Annunciation does not fall on Thursday of that week)

Day	Matins	First Hour	Third Hour	Sixth Hour	Ninth Hour	Vespers
Sunday	II, III, XVII	—	—	—	—	—
Monday	IV, V, VI	—	VII	VIII	IX	X
Tuesday	XI, XII, XIII	XIV	XV	XVI	XVIII	XIX
Wednesday	XX, I, II	III	IV	V	VI	VII
Thursday	VIII	—	IX	X	XI	XII
Friday	XIII, XIV, XV	—	XIX	XX	—	XVIII
Saturday	XVI, XVII	—	—	—	—	I

C) During the fifth week of Great Lent (when Annunciation falls on Thursday of that week)

Day	Matins	First Hour	Third Hour	Sixth Hour	Ninth Hour	Vespers
Sunday	II, III, XVII	—	—	—	—	—
Monday	IV, V, VI	VII	VIII	IX	X	XI
Tuesday	XII	—	XIII	XIV	XV	XVI
Wednesday	XIX, XX, I	II	III	IV	V	—
Thursday	VI, VII, VIII	IX	X	XI	XII	—
Friday	XIII, XIV XV	—	XIX	XX	—	XVIII
Saturday	XVI, XVII	—	—	—	—	I

D) During Passion Week

Day	Matins	First Hour	Third Hour	Sixth Hour	Ninth Hour	Vespers
Sunday	II, III, Polyeleos	—	—	—	—	—
Monday	IV, V, VI	—	VII	VIII	—	XVIII
Tuesday	IX, X, XI	—	XII	XIII	—	XVIII
Wednesday	XIV, XV, XVI	—	XIX	XX	—	XVIII
Thursday	—	—	—	—	—	—
Friday	—	—	—	—	—	—
Saturday	XVII	—	—	—	—	—

Note: During **Bright Week** the kathismata are not read. The reading of the kathismata resumes at Vespers on Bright Saturday.

(...continued from previous page) of the seventeenth kathisma. On the Sunday of the Prodigal Son, the Sunday of the Last Judgment, and Forgiveness Sunday, instead of the seventeenth kathisma, we sing the Polyeleos together with Psalm 136, *By the waters of Babylon...*

CHAPTER EIGHT

CONCERNING THE READING OF CANONS AT MATINS

A canon contains between one and nine odes, each ode being modeled after one of the nine biblical odes. The vast majority of canons, including all canons from the Octoechos and Menaion, have eight odes (based upon each of the biblical odes, save the second). Each ode of a canon has an irmos, which provides the model for the troparia. The odes of most canons end with a theotokion (troparion to the Theotokos).

At Matins, there are usually two or more canons appointed to be read. At each ode we sing the irmos of the first canon the appointed number of times.[204] We then read the troparia of the first and subsequent canons, each being preceded by the appropriate refrain (see chart below). The irmoi of the other canons are generally not used, Great Feasts of the Savior or Theotokos being the notable exceptions. Before the next to the last troparion, we use the refrain, *Glory to the Father...* (But at the eighth ode, *Let us bless the Father...*). Before the last troparion which, unless it be a canon to the Savior, should always be a Theotokion, we use the refrain, *Now and ever...*

After certain odes we sing the appointed **katavasiæ:**

Before the katavasia of the eighth ode we sing: *We praise, we bless, and we worship the Lord, praising and supremely exalting Him above all forever.*

If it be Sunday, or a service of Doxology, Polyeleos, or Vigil rank, we sing the katavasia which is indicated by the chart on page 237 after each ode.

If it be a weekday service of simple, double, or six-stichera rank, we sing the irmos of the last canon after the third, sixth, eighth, and ninth odes. After the katavasia of the ninth ode, we sing *It is truly meet...*

The order of reading the canons on weekdays during **Great Lent** is described in chapter three.

[204] In current practice, the irmoi and troparia are not repeated.

[205] Canons frequently provide a Triadicon (troparion to the Trinity) as the next to the last troparion, especially at the eighth and ninth odes.

Chart for Determining the Proper Refrains at the Canons

	Refrains for canons	Canons and Troparia of...
(1)	Glory to Thee, our God, glory to Thee.	the Savior
(2)	Glory to Thy holy resurrection, O Lord.	the resurrection
(3)	Glory to Thy precious Cross and resurrection, O Lord.	the Cross and resurrection
(4)	Have mercy on me, O God, have mercy on me.	penitential nature
(5)	Glory to Thy precious Cross, O Lord.	the Cross
(6)	Most holy Trinity, our God, glory to Thee.	the Trinity[205]
(7)	Most holy Theotokos, save us.	the Theotokos
(8)	Holy great John, forerunner of the Lord, pray to God for us.	the forerunner
(9)	Holy archangels and angels, pray to God for us.	bodiless hosts
(10)	Holy angelic-commander of God Michael...	November 8
(11)	Holy apostle of Christ *name*...	apostles
(12)	Holy apostle and evangelist *name*...	evangelists
(13)	Holy prophet of God *name*...	prophets
(14)	Holy hierarch father *name*...	hierarchs
(15)	Holy (great-) martyr *name*...	martyrs
(16)	Holy hieromartyr *name*...	hieromartyrs (priests and bishops)
(17)	Venerable father *name*...	monks
(18)	Venerable mother *name*...	nuns
(19)	Holy righteous *name*...	righteous non-monastics
(20)	Holy blessed *name*...	fools for Christ's sake
(21)	Holy right believing prince *name*...	princes
(22)	Holy right believing princess *name*...	princesses
(23)	Holy equals of the apostles rulers Constantine and Helen...	May 21
(24)	Holy God-crowned emperor Nicholas...	Royal Martyr Nicholas
(25)	Holy glorious prophet of God Elias...	Prophet Elias
(26)	Holy unmercenary and wonderworker *name*...	unmercenary healers
(27)	Glory to the Father, and to the Son, and to the Holy Spirit.	before the next to the last troparion
(28)	Now and ever, and unto the ages of ages. Amen.	before the last troparion
(29)	Let us bless the Father, the Son, and the Holy Spirit, the Lord.	in place of "Glory..." at the eighth ode

Chart for Determining the Katavasiæ Throughout the Year

For Sundays and Doxology, Polyeleos, and Vigil rank services on weekdays

From:	To:	Katavasia:
January 1	January 14	Theophany (first canon)
January 15	Apodosis of the Meeting	Meeting
Apodosis of Meeting	Cheesefare Saturday	"I shall open my mouth..." or from the Triodion
Cheesefare Sunday	Bright Saturday	As appointed[206]
Thomas Sunday	Pascha IV Tuesday	Pascha
Mid-Pentecost	—	Mid-Pentecost
Pascha IV Thursday	Pascha V Tuesday	Pascha
Pascha V Wednesday	—	Mid-Pentecost
Pascha V Thursday	Pascha V Saturday	Pascha
Sunday of the Blind Man	Pascha VI Wednesday	Ascension
Ascension	—	Pentecost (second canon)
Pascha VI Friday	Pascha VI Saturday	Ascension
Pascha VII Sunday	—	Pentecost (second canon)
Pascha VII Monday	Pascha VII Thursday	Ascension
Pascha VII Friday	Saturday after Pentecost	Pentecost (second canon)
Sunday of All Saints	July 31	"I shall open my mouth..."
August 1	August 6	Exaltation
August 7	August 12	Transfiguration
August 13	—	Exaltation
August 14	August 23	Dormition
August 24	September 21	Exaltation
September 22	November 20	"I shall open my mouth..."
November 21	December 31	Nativity

[206] The usage of katavasiæ during Great Lent is very complex — in some cases two different sets of katavasiæ are used on the same day, varying from ode to ode (such is generally the case on Annunciation). Chapter three provides details concerning the katavasiæ for those situations which are treated in this volume.